

Spearhead

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WHAT WE THINK

on the month's news.

Tories yet further in the doldrums

It has not been a good month for the Tory Party. Coming after the expected catastrophe at Christchurch, when one of the safest of all Tory seats was lost to the Liberal Democrats by a massive majority, opinion polls revealed yet a further drop in public support for the party. Then, as if to rub even more salt into the wounds, there came revelations that the Tories are now running dangerously short of cash. Traditionally the wealthiest by far of the three major political parties, they have been faced over the past year by the need to make drastic cuts in the number of full-time local party agents. Since the general election of 1992 this number has dropped from 299 to 234, and there is every indication that it is going to decrease yet further. According to a report in the *Sunday Telegraph* of August 8th: "In the past 10 days several agents — including those working in the Newbury, Bexhill & Battle and Eastbourne constituencies — have been made redundant because of lack of funds to

pay salaries. There are now 123 Conservative MPs without agents."

All this makes very interesting news indeed. For some time the Labour Party has had to contend with a massive haemorrhage of financial support as its traditional base in the constituencies has been eroded. Now the Conservative Party is facing a similar wave of popular disillusionment among its long-standing constituents.

Central Office spokesmen will no doubt dismiss all this as a temporary hiccup, occasioned, as with by-election defeats, by the effects of the recession (no fault of the Government, of course!), the need to make unpopular decisions, and so on *ad infinitum*. But there is much evidence that the Tory Party, like its chief opponent, is suffering from a much deeper sickness — perhaps the first warning symptoms of a permanent demise.

The traditional landscape of British politics has been based on a polarity between two main parties, largely but by no means entirely founded on class loyalties. In the case of Labour, the constituency has been one of a working class that has been steadily diminishing in size throughout the present century as the widening of education has resulted in a constant exodus from that class to the middle classes. Since the inter-war period Labour has of course always had an important middle and upper-class element, but this has contributed mainly to its intellectual leadership; it has not been electorally significant because very limited in numbers. At the same time, the middle class element in the intellectual leadership has been primarily oriented towards liberalism rather than socialism, only choosing Labour because as a party of power it has offered scope for the translation of ideas into action. With the demise of Labour, this element would find no difficulty in setting up home among the

Liberal Democrats.

It has been this liberal intellectual element that has played the major part in the shaping of modern Labour ideology. Given the early beginnings of the party, Labour might well have evolved towards a kind of patriotic socialism, i.e. National Socialism, and thereby offered a programme capable, not only of sustaining its traditional constituency of working class support (albeit one diminishing in size) but of capturing no small part of the burgeoning lower middle classes, which have always been a healthy reservoir of patriotic sentiment. Labour, however, took the opposite road: in opting for internationalism it became committed to economic policies which were bound to fail, and thus to open up a widening divide between socialist ideals and socialist reality. Then later by embracing multi-racialism it alienated itself yet further from its traditional support base. Attractive to a diminishing portion of an already diminishing British working class, Labour has looked desperately elsewhere for a constituency to sustain it as a party in the political mainstream. The result is that it has turned increasingly to the minorities: the Blacks, the Asians, the homosexuals and the culturally marginalised elements among the native white population. This has set a vicious circle in motion: the more Labour has become identified with these classes, the more it has repelled ordinary British working people, who in the main part are folk of decent instincts if not of sound political judgement. And the more this tendency has accelerated the more Labour has come to depend on the 'under-classes' of the inner-city ghettos and slums, as well as the middle-class decadents with which it has been stuck since the 1920s. It has consequently retreated into a kind of ideological ivory tower, which has rendered it electorally impotent. In the last year or so its pragmatists, led by John Smith, have tried to guide it back into the real world of elections and mass-appeal, but with little success; the spiritual baggage dumped upon the party by the nutty left seems too cumbersome to remove without the bottom falling out of the party in the way of a desertion of its hard-core activists.

At the opposite end of the British political pole, the Tory Party has drawn its support primarily from the middle and upper classes — plus that section of the working class too patriotic to tie itself to a Labour Party that is affiliated to the *Internationale*. As with Labour's traditional base, these elements have consisted mainly of decent folk with an instinctive desire to serve the good of Britain but, again, with little understanding of high politics. On the whole, a superior average level of education has not made the typical British Tory a wiser political animal than his Labour counterpart.

But, as with Labour, there is a limit to what this traditionalist will put up with. From the time of the MacMillan era in the later 1950s, the Tory Party has evolved into one of dedicated internationalists and in the

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process has jettisoned, bit by bit, all the features making for its former support. Its commitment to non-British and anti-British causes has gradually become such that a point was bound to be reached at which its pretence to being a national party could no longer be sustained. Thereafter, two things alone kept Tories in the fold: the depressing limitations of the intelligence of its hard-core followers; and the feeling that anything was preferable to a Labour Government — sentiments of which the second owed a great deal to the first.

But, as has been said, all this had its limits. The past decade or so has witnessed a rising mood of discontent in the ranks of Toryism abated only by the patriotic mirage of 'Thatcherism', assisted by such things as the 'Falklands Factor', and bound to gather momentum again with the coming of John Major and the reversion to full-blooded internationalism that has accompanied it.

The Tory Party at constituency level is comprised in no small part of decent and patriotically minded British people. At least some of them, if not the majority of them, are politically intelligent. They are in fact people who belong naturally together with the older constituency of Labour supporters but who have been separated from the latter by the idiocies of the British political culture, which has always postulated the idea of conflicting class interests as some kind of eternal and immutable law.

Just as the decent element among former Labour supporters has abandoned its traditional loyalties there are now signs that the decent element in Conservatism is doing the same. With the withdrawal of so many of the subscriptions and small donations of grass-roots constituency followers, the Tory Party is going to depend more heavily than ever before on favours of big international capital to keep itself financially afloat. Very likely it will surmount its monetary crisis by such means, but there will be a price to pay for it. It will become yet further alienated from ordinary people in the suburbs and shires and yet further tied to policies that are becoming ever more deeply unpopular.

We have said it more than once in these columns: a vital prerequisite to a national resurgence in Britain is the political demise of the Tory Party. If recent news of the party's problems is further sign that this is happening, the development is one that can only be welcomed.

The disintegration of Europe

Many media commentators have remarked on the irony of the Maastricht Treaty getting ratified just at the same time as the Exchange Rate Mechanism — an indispensable part of the Treaty — has effectively collapsed. All this means that the Treaty is likely to become increasingly a mere symbolic piece of paper in the times ahead. The reality is that the European Community is disintegrating, as all artificial political structures are bound to do and have always done, given time.

From the beginning, the principal rationale of the Euro-idealists has been that national sovereignty and freedom are things worth some sacrifice if the result is to be greater European harmony and friendship. In fact, the European Community has led to neither harmony nor friendship. As Andrew Alexander said in *The Daily Mail* on August 6th:-

"... As a result of the creation of the EC... all sorts of topics are now the cause of international bitterness which would otherwise never have arisen... Members of the EC have ceased to be simply friendly nations and have become rivals and manipulators, constantly wheeling and dealing to impose rules and regulations on each other. Who can possibly say, after 20 years of EC membership, that we now regard other nations of the Community in a warmer and more friendly light? The EC has become the great engine of inter-European hostility and rivalry."

This of course has all along been our answer to those who accuse opponents of the EC of wanting to 'divide Europe'. It is difficult, if not impossible, to convince the Euro-zealots that we who are against the Community might be at least equally dedicated to the good of Europe and equally desirous of removing the sources of its conflicts — so far as the latter is reasonably possible. There is another Europe than that of the EC, no less beloved and revered by its advocates: it is the Europe of the traditional nation-states, with interests that may not always coincide but are bound together by racial and cultural bonds which, if understood with regard both to their possibilities and their limitations, can reduce inter-European conflict to the greatest practicable minimum. This Europe is one in which Frenchmen will always work for what is best for France, Germans for what is best for Germany and Britons for what is best for Britain. Once an understanding of that reality is reached, sensible people of these and other nations can get down to the constructive task of devising ways of directing these common instincts of national self-interest into channels where they will clash with each other as little as reasonably possible. This task, however, is one that does not require a highly expensive European bureaucracy to undertake; it falls within the traditional scope of enlightened foreign policy — something that has not prevailed at all stages of European history but which nevertheless is our one hope for the future.

A thoroughly political suspension

Police in North London called last month at the home of Mrs. Joy Gardner with a warrant for her deportation to Jamaica. This warrant was wholly justified as Mrs. Gardner had entered the UK illegally by means of a marriage of convenience. Twice in the past her husband had taken her to court because of her violence, and she was



MRS. GARDNER
Went berserk when police tried to arrest her for deportation

first served with a deportation order three years ago. In trying to resist arrest on that occasion she hurled various items at the police, including crockery, glass jars and a telephone. For some strange reason nothing further was done about the matter until recently.

Knowing of Mrs. Gardner's record for violent behaviour, the police going to arrest her for deportation on this occasion equipped themselves with certain devices for controlling people of that nature, including a gag made of masking tape and a padlocked leather belt linked to steel handcuffs. When they arrived at her flat in Hornsey Mrs. Gardner, true to form, went berserk, throwing missiles at the officers and biting one of them. The police thereupon, as was their right and duty, brought into use the implements necessary to pacify her. In the ensuing struggle Mrs. Gardner collapsed and later died.

Upon news of this, Metropolitan Police Commissioner Paul Condon immediately instituted an enquiry and in the meantime ordered the suspension not only of the three officers immediately involved in the incident but of the whole unit involved in the deportation procedure.

Of course, when any police action is followed by a death an enquiry into what happened is right and proper. On that point there should be no complaints.

But suspension of officers from duty pending such an enquiry is only called for in circumstances where there is strong *prima facie* evidence that they have acted improperly. There is no *prima facie* evidence whatever of such impropriety in this case.

Which can only lead to the conclusion that Commissioner Condon's decision to have the officers in question suspended is a political

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LIBERALISM: THE SICKNESS OF THE WEST

This analysis, made 45 years ago by FRANCIS PARKER YOCKEY, is uncannily prophetic of what is happening today

The following article originally constituted a chapter of the writer's renowned book Imperium, first published in 1948 under his pen-name 'Ulick Varange'. The text is reproduced almost exactly as originally written, with respect given to the author's idiosyncrasies in the use of punctuation and capital letters.

LIBERALISM is a most important by-product of Rationalism, and its origins and ideology must be clearly shown.

The 'Enlightenment' period of Western history which set in after the Counter-Reformation laid more and more stress on intellect, reason and logic as it developed. By the middle of the 18th century this tendency produced Rationalism. Rationalism regarded all spiritual values as its objects and proceeded to revalue them from the standpoint of 'reason'. Inorganic logic is the faculty men have always used for solving problems of mathematics, engineering, transportation, physics and in other non-valuing situations. Its insistence on identity and rejection of contradiction are practicable in material activity. They afford intellectual satisfaction also in matters of purely abstract thought, like mathematics and logic, but if pursued far enough they turn into mere techniques, simple assumptions whose only justification is empirical. The end of Rationalism is Pragmatism, the suicide of Reason.

This adaptation of reason to material problems causes all problems whatever to become mechanical when surveyed in 'the light of reason', without any mystical admixture of thought or tendency whatever. Descartes reasoned the animals into automata, and a generation or so later man himself was rationalised into an automaton — or equally, an animal. Organisms became problems in chemistry and physics, and super-personal organisms simply no longer existed, for they are not amenable to reason, not being visible or measurable. Newton provided the universe of stars with a non-spiritual self-regulating force; the next century removed the spirit from man, his history and his affairs.

DETESTATION OF THE INEXPLICABLE

Reason detests the inexplicable, the mysterious, the half-light. In a practical problem in machinery or shipbuilding one must feel that all the factors are under his knowledge and control. There must be nothing unpredictable or out of control. Rationalism, which is the feeling that every-

thing is subject to and completely explicable by Reason, consequently rejects everything not visible or calculable. If a thing actually cannot be calculated, Reason merely says that the factors are so numerous and complicated that in a purely practical way they render the calculation unfeasible. Thus Reason also has its Will-to-Power: whatever does not submit is pronounced recalcitrant, or is simply denied existence.

When it turned its gaze to History, Rationalism saw the whole tendency as one toward Reason. Man was 'emerging' during all those millennia, he was 'progressing' from barbarism and fanaticism to enlightenment, from 'superstition' to 'science', from violence to 'reason', from dogma to criticism, from darkness to light. No more invisible things, no more spirit, no more soul, no more God, no more Church and State. The two poles of thought are 'the individual' and 'humanity'. Anything separating them is 'irrational'.

This branding of things as irrational is in fact correct. Rationalism must mechanise everything, and whatever cannot be mechanised is of necessity irrational. Thus the entirety of History becomes irrational: its chronicles, its processes, its secret force, Destiny. Rationalism itself, as a by-product of a certain stage in the development of a High Culture, is also irrational. Why Rationalism follows one spiritual phase, why it exercises its brief sway, why it vanishes once more into religion — these questions are historical, thus irrational.

Liberalism is Rationalism in politics. It rejects the State as an organism, and can only see it as the result of a contract between individuals. The purpose of life has nothing to do with States, for they have no independent existence. Thus the 'happiness' of 'the individual' becomes the purpose of life. Bentham made this as course as it could be made in collectivising it into "the greatest happiness of the greatest number." If herding animals could talk, they would use this slogan against the wolves. To most humans, who are the mere material of History, and not actors in it, 'happiness' means economic well-being. Reason is quantitative, not qualitative, and thus makes the average man into 'Man'. 'Man' is a thing of food, clothing, shelter, social and family life, and leisure. Politics sometimes demands sacrifice of life for invisible things. This is against 'happiness', and must not be. Economics, however, is not against 'happiness', but is almost co-extensive with it. Religion and Church wish to interpret the

whole of life on the basis of invisible things, and so militate against 'happiness'. Social ethics, on the other hand, secure economic order, thus promote 'happiness'.

Here Liberalism found its two poles of thought: economics and ethics. They correspond to individual and humanity. The ethics of course is purely social, materialistic; if older ethics is retained, its former metaphysical foundation is forgotten, and it is promulgated as a social, and not a religious, imperative. Ethics is necessary to maintain the order necessary as a framework for economic activity. Within that framework, however, 'the individual' must be 'free'. This is the great cry of Liberalism — 'freedom'. Man is only himself, and is not tied to anything except by choice. Thus 'society' is the 'free' association of men and groups. The State, however, is un-freedom, compulsion, violence. The Church is spiritual un-freedom.

TRANSVALUATION

All things in the political domain were transvalued by Liberalism. War was transvalued into either competition, seen from the economic pole, or ideological difference, seen from the ethical pole. Instead of the mystical, rhythmical alternation of war and peace, it sees only the perpetual recurrence of competition or ideological contrast, which in no case becomes hostile or bloody. The State becomes society or humanity on the ethical side. The will to accomplish a political aim is transformed into the making of a programme of 'social ideals' on the ethical side, of calculation on the economic side. Power becomes propaganda, ethically speaking, and regulation, economically speaking.

The purest expression of the doctrine of Liberalism was probably that of Benjamin Constant. In 1814 he set forth his views on the 'progress' of 'man'. He looked upon the 18th century Enlightenment with its intellectual-humanitarian cast as merely preliminary to the true liberation, that of the 19th century. Economics, industrialism and technics represented the means of 'freedom'. 'Rationalism' was the natural ally of this trend. Feudalism, Reaction, War, Violence, State, Politics, Authority — all were overcome by the new idea, supplanted by Reason, Economics, Freedom, Progress and Parliamentaryism. War, being violent and brutal, was unreasonable, and is replaced by Trade, which is intelligent and civilised. War is condemned from every standpoint:

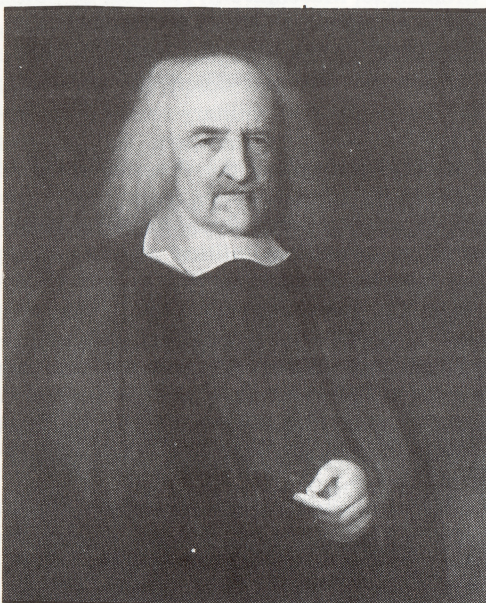
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economically it is a loss even to the victor. The new war technics — artillery — made personal heroism senseless, and thus the charm and glory of war departed with its economic usefulness. In earlier times, war-peoples had subjugated trading-peoples, but no longer. Now trading-peoples step out as masters of the earth.

A NEGATIVE FORCE

A moment's reflection shows that Liberalism is entirely negative. It is not a formative force, but always and only a disintegrating force. It wishes to depose the twin authorities of Church and State, substituting for them economic freedom and social ethics. It happens that organic realities do not permit of more than the two alternatives: the organism can be true to itself, or it becomes sick and distorted, a prey for other organisms. Thus the **natural** polarity of leaders and led cannot be abolished without annihilating the organism. Liberalism was never entirely successful in its fight against the State, despite the fact that it engaged in political activity throughout the 19th century in alliance with every other type of State-disintegrating force. Thus there were National-Liberals, Social-Liberals, Free-Conservatives, Liberal-Catholics. They allied themselves with democracy, which is not Liberal, but irresistibly authoritarian in success. They sympathised with Anarchists when the forces of Authority sought to defend themselves against them. In the 20th century, Liberalism joined Bolshevism in Spain, and European and American Liberals sympathised with Russian Bolsheviks.

Liberalism can only be defined negatively. It is a mere critique, not a living idea. Its great word 'freedom' is a negative — it means in fact freedom from authority, i.e. disintegration of the organism. In its last stages it produces social atomism, in which not only the authority of the State is



HOBBS

Saw that the 'rule of law' means the rule of those who determine and administer the law

combated, but even the authority of society and the family. Divorce takes equal rank with marriage, children with parents. This constant thinking in negatives caused political activists like Marx, Lorenz v. Stein and Ferdinand Lasalle to despair of it as a political vehicle. It attitudes were always contradictory, it sought always a compromise. It sought always to 'balance' democracy against monarchy, managers against hand-workers, State against Society, legislative against judicial. In a crisis, Liberalism as such was not to be found. Liberals found their way to one or the other side of a revolutionary struggle, depending on the consistency of their Liberalism, and its degree of hostility to authority.

Thus Liberalism in action was just as political as any State ever was. It obeyed organic necessity by its political alliances with non-Liberal groups and ideas. Despite its theory of individualism, which of course would preclude the possibility that one man or group could call upon another man or group for the sacrifice or risk of life, it supported 'unfree' ideas like Democracy, Socialism, Bolshevism, Anarchism, all of which demand life-sacrifice.

ILLNESS OF WESTERN CIVILISATION

From its anthropology of the basic goodness of human nature in general, Rationalism produced 18th century Encyclopedism, Freemasonry. Democracy and Anarchism, as well as Liberalism, each with its offshoots and variations. Each played its part in the history of the 19th century, and, owing to the critical distortion of the whole Western Civilisation entailed by the first two World Wars, even in the 20th century, where Rationalism is grossly out of place, and slowly transformed itself into Irrationalism. The corpse of Liberalism was not even interred by the middle of the 20th century. Consequently it is necessary to diagnose even now the serious illness of Western Civilisation as Liberalism complicated with alien-poisoning.

Because Liberalism views most men as harmonious, or good, it follows that they should be allowed to do as they like. Since there is no higher unit to which all are tied, and whose super-personal life dominates the lives of the individuals, each field of human activity serves only itself — as long as it does not wish to become authoritative, and stays within the framework of 'society'. Thus Art becomes 'Art for Art's Sake', *l'art pour l'art*. All areas of thought and action become equally autonomous. Religion becomes mere social discipline, since to be more is to assume authority. Science, philosophy, education, all are equally worlds unto themselves. None are subject to anything higher. Literature and technics are entitled to the same autonomy. The function of the State is merely to protect them by patents and copyrights. But above all — economics and law are independent of organic authority, i.e. of politics.

Twenty-first century readers will find it difficult to believe that once the idea prevailed that each person should be free to do as he pleased in economic matters, even if his personal activity involved the starvation of hundreds of thousands, the devastation of entire forest and mineral areas, and the stunting of the power of the organism; that it was quite permissible for such an individual to raise himself above the weakened public authority, and to dominate, by private means, the in most thoughts of whole populations by his control of press, radio and mechanised drama.*

They will find it more difficult yet to understand how such a person could go to the law to enforce his destructive will. Thus a usurer could, even in the middle of the 20th century, invoke successfully the assistance of the law in dispossessing any numbers of peasants and farmers. It is hard to imagine how an individual could injure the political organism more than by thus mobilising the soil into dust, in the phrase of the great Freiherr von Stein.

INDEPENDENCE FROM POLITICAL AUTHORITY

But — this followed inevitably from the idea of the independence of economics and law from political authority. There is nothing higher, no State; it is only individuals against one another. It is but natural that the more economically astute individuals accumulate most of the mobile wealth into their hands. They do not, however, if they are true Liberals, want authority with this wealth, for authority has two aspects: power, and responsibility. Individualism, psychologically speaking, is egoism. 'Happiness' = selfishness. Rousseau, the grandfather of Liberalism, was a true individualist, and sent his five children to the foundling hospital.

Law, as a field of human thought and endeavour, has as much independence, and as much dependence as every other field. Within the organic framework, it is free to think and organise its material. But like other forms of thought, it can be enrolled in the service of outside ideas. Thus law, originally the means of codifying and maintaining the inner peace of the organism by keeping order and preventing private disputes from growing, was transmuted by Liberal thought into a means of keeping inner disorder, and allowing economically strong individuals to liquidate the weaker ones. This was called the 'rule of law', the 'law-State', 'independence of the judiciary'. The idea of bringing in the law to make a given state of affairs sacrosanct was not original with Liberalism. Back in Hobbes' day, other groups were trying it, but the incorruptible mind of Hobbes said with the most precise clarity that the rule of law means the rule of those who determine and administer the law, that the rule of a 'higher

* To which nowadays should be added television. Ed.

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LIBERALISM: THE SICKNESS OF THE WEST

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order' is an empty phrase, and is only given content by the concrete rule of given men and groups over a lower order.

POLITICAL THINKING

This was political thinking, which is directed to the distribution and movement of power. It is also politics to expose the hypocrisy, immorality and cynicism of the usurer who loudly demands the rule of law, which means riches to him and poverty to millions of others, and all in the name of something higher, something with supra-human validity. When Authority resurges once more against the forces of Rationalism and Economics, it proceeds at once to show that the complex of transcendental ideals with which Liberalism equipped itself is as valid as the Legitimism of the era of Absolute Monarchy, and no more. The Monarchs were the strongest protagonists of Legitimism, the financiers of Liberalism. But the monarch was tied to the organism with his whole existence, he was responsible organically even where he was not responsible in fact. Thus Louis XVI and Charles I. Countless other monarchs and absolute rulers have had to flee because of their symbolic responsibility. But the financier has only power, no responsibility, not even symbolic, for, as often as not, his name is not generally known. History, Destiny, organic continuity, Fame, all exert their powerful influence on an absolute political ruler, and in addition his position places him entirely outside the sphere of base corruptibility. The financier, however, is private, anonymous, purely economic, irresponsible. In nothing can he be altruistic; his very existence is the apotheosis of egoism. He does not think of History, of Fame, of the furtherance of the life of the organism, of Destiny, and furthermore he is eminently corruptible by base means, as his ruling desire is for money and ever more money.

In his contest against Authority the finance-Liberal evolved a theory that power corrupts men. It is, however, vast anonymous wealth which corrupts, since there are no super-personal restraints on it, such as bring the true statesman completely into the service of the political organism, and place him above corruption.

DESTRUCTIVE EFFECTS

It was precisely in the fields of economics and law that the Liberal doctrine had the most destructive effects on the health of the Western Civilisation. It did not matter much that aesthetics became independent, for the only art form in the West which still had a future, Western Music, paid no attention to theories and continued on its grand creative course to its end in Wagner and his epigones. Baudelaire is the great symbol of *l'art pour l'art*: sickness as beauty. Baudelaire

is thus Liberalism in literature, disease as a principle of life, crisis as health, morbidity as soul-life, disintegration as purpose. Man as individualist, an atom without connections, the Liberal ideal of personality. It was in fields of action rather than of thought that the injury was greatest.

Allowing the initiative in economic and technical matters to rest with individuals, subject to little political control, resulted in the creation of a group of individuals whose personal wills were more important than the collective destiny of the organism and the millions of the population. The law which served this state of affairs was completely divorced from morality and honour. To disintegrate the organism from the spiritual side, what morality was recognised was divorced from metaphysics and religion, and related only to 'society'. The criminal law reflected finance-Liberalism by punishing crimes of violence and passion, but not classifying such things as destroying national resources, throwing millions into want, or usury on a national scale.

The independence of the economic sphere was a tenet of faith with Liberalism. This was not subject to discussion. There was even evolved an abstraction named 'economic man', whose actions could be predicted as though economics were a vacuum. Economic gain was his sole motive, greed alone spurred him on. The technic of success was to concentrate on one's own gain and ignore everything else. This 'economic man' was, however, man in general to the Liberals. He was the unit of their world-picture. 'Humanity' was the sum total of these economic grains of sand.

NATURAL FLAWS IN MAN

The type of mind which believes in the essential 'goodness' of human nature attained to Liberalism. But there is another political anthropology, one which recognises that man is disharmonious, problematical, dual, dangerous. This is the general wisdom of mankind, and is reflected by the number of guards, fences, safes, locks, jails and policemen. Every catastrophe, fire, earthquake, volcanic eruption, flood, evokes looting. Even a police strike in an American city was the signal for looting of the shops by the respectable and good human beings.

Thus this type of thought starts from facts. This is **political thinking** in general, as opposed to mere thinking about politics, rationalising. Even the wave of Rationalism did not submerge this kind of thinking. Political thinkers differ greatly in creativeness and depth, but they agree that facts are normative. The very word theory has been brought into disrepute by intellectuals and Liberals who use it to describe their pet view of how they would like things to be. Originally theory was an explanation of facts. To an intellectual who is adrift in politics, a theory is an aim; to a true politician his theory is a boundary.

A political theory seeks to find from history the limits of the politically possible.

These limits cannot be found in the domain of Reason. The Age of Reason was born in bloodshed, and will pass out of vogue in more bloodshed. With its doctrine against war, politics and violence, it presided over the greatest wars and revolutions in 5,000 years, and it ushered in the Age of Absolute Politics. With its gospel of the Brotherhood of Man, it carried on the largest-scale starvation, humiliation, torture and extermination in history against populations within the Western Civilisation after the first two world wars. By outlawing political thinking, and turning war into a moral struggle instead of a power-struggle it flung the chivalry and honour of a millenium into the dust. The conclusion is compelling that Reason also became political when it entered politics, even though it used its own vocabulary. When Reason stripped territory from a conquered foe after a war, it called it 'disannexation'. The document consolidating the new position was called a 'Treaty', even though it was dictated in the middle of a starvation-blockade. The defeated political enemy had to admit in the 'Treaty' that he was 'guilty' of the war, that he is morally unfit to have colonies, that his soldiers alone committed 'war crimes'. But no matter how heavy the moral disguise, how consistent the ideological vocabulary, it is only politics, and the Age of Absolute Politics reverts once again to the type of political thinking which starts from facts, recognises power and the will-to-power of men and higher organisms as facts, and finds any attempt to describe politics in terms of morals as grotesque as it would be to describe chemistry in terms of theology.

TRADITION OF POLITICAL THINKING

There is a whole tradition of political thinking in the Western Culture, of which some of the leading representatives are Montaigne, Macchiavelli, Hobbes, Leibnitz, Bossuet, Fichte, de Maistre, Donoso Cortes, Hippolyte Taine, Hegel, Carlyle. While Herbert Spencer was describing history as the 'progress' from military-feudal to commercial-industrial organisation, Carlyle was showing to England the Prussian spirit of Ethical Socialism, whose inner superiority would exert on the whole Western Civilisation in the coming Political Age an equally fundamental transformation as had Capitalism in the Economic Age. This was creative political thinking, but was unfortunately not understood, and the resulting ignorance allowed distorting influences to fling England into two senseless World Wars from which it emerged with almost everything lost.

Hegel posited a three-stage development of mankind from the natural community through the bourgeois community to the State. His State-theory is thoroughly organic, and his definition of the bourgeois is quite appropriate for the 20th century. To him, the bourgeois is the man who does not wish

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to leave the sphere of internal political security, who sets himself up, with his sanctified private property, as an individual against the whole, who finds a substitute for his political nullity in the fruits of peace and possessions and perfect security in his enjoyment of them, who therefore wishes to dispense with courage and remain secure from the possibility of violent death. He described the true Liberal with these words.

The political thinkers mentioned do not enjoy popularity with the great masses of human beings. As long as things are going well, most people do not wish to hear talk of power-struggles, violence, wars, or theories relating to them. Thus in the 18th and 19th centuries was developed the attitude that political thinkers — and Macchiavelli was the prime victim — were wicked men, atavistic, bloodthirsty. The simple statement that wars would always continue was sufficient to put the speaker down as a person who **wanted** wars to continue. To draw attention to the vast, impersonal rhythm of war and peace showed a sick mind with moral deficiency and emotional taint. To describe facts was held to be wishing them and creating them. As late as the 20th century, anyone pointing out the political nullity of 'leagues of nations' was a prophet of despair. Rationalism is anti-historical; political thinking is applied history. In peace it is unpopular to mention war, in war it is unpopular to mention peace. The theory which becomes most quickly popular is one which praises existing things and the tendency they supposedly illustrate as obviously the best order, and as pre-ordained by all foregoing history. Thus Hegel was anathema to the intellectuals because of his State-orientation, which made him a 'reactionary', and also because he refused to join the revolutionary crowd.

PANDERING TO THE MOB

Since most people wish to hear only soporific talk about politics, and not demanding calls to action, and since in democratic conditions it matters to political technics what most people wish to hear, democratic politicians evolved in the 19th century a whole dialectic of party-politics. The idea was to examine the field of action from a 'disinterested' standpoint, moral, scientific or economic, and to find that the opponent was immoral, unscientific, uneconomic — in fact he was **political**. This was devilishness that must be combated. One's own standpoint was entirely 'non-political'. Politics was a word of reproach in the Economic Age. Curiously, however, in certain situations, usually those involving foreign relations, 'unpolitical' could also be a term of abuse, meaning the man so described lacked skill in negotiating. The party-politician also had to feign unwillingness to accept office. Finally a demonstration of carefully arranged 'popular will' broke down his reluctance, and he consented to 'serve'. This was described as Macchiavellism, but obviously Macchiavelli was a



MACCHIAVELLI

A political thinker, not a camouflageur, says the writer

political thinker, and not a camouflageur. A book by a party-politician does not read like *The Prince*, but praises the entire human race, except certain perverse people, the author's opponents.

Actually Macchiavelli's book is defensive in tone, justifying politically the conduct of certain statesmen by giving examples drawn from foreign invasions of Italy. During Macchiavelli's century, Italy was invaded at different times by Frenchmen, Germans, Spaniards and Turks. When the French Revolutionary Armies occupied Prussia, and coupled humanitarian sentiments of the Rights of Man with brutality and large-scale looting, Hegel and Fichte restored Macchiavelli once again to respect as a thinker. He represented a means of defence against a foe armed with a humanitarian ideology. Macchiavelli showed the actual role played by verbal sentiments in politics.

SEEKING OF THE FACTS

One can say that there are three possible attitudes toward human conduct, from the point of evaluating its motives: the sentimental, the realistic and the cynical. The sentimental imputes a good motive to everybody, the cynical a bad motive, and the realistic simply seeks the facts. When a sentimentalist, e.g. a Liberal, enters politics, he becomes perforce a hypocrite. The ultimate exposure of this hypocrisy creates cynicism. Part of the spiritual sickness following the First World War was a wave of cynicism which arose from the transparent, revolting, and incredible hypocrisy of the little men who were presiding over affairs at that time. Macchiavelli had, however, an incorruptible intellect and did not write in a cynical spirit. He sought to portray the anatomy of politics with its peculiar problems and tensions, inner and outer. To the fantastic mental

illness of Rationalism, hard facts are regrettable things, and to talk about them is to create them. A tiny politician of the Liberal type even sought to prevent talk about the Third World War, after the Second. Liberalism is, in one word, **weakness**. It wants every day to be a birthday, life to be a long party. The inexorable movement of Time, Destiny, History, the cruelty of accomplishment, sternness, heroism, sacrifice, super-personal ideas — these are the enemy. Liberalism is an escape from hardness into softness, from masculinity into femininity, from History to herd-grazing, from reality into herbivorous dreams, from Destiny into Happiness. Nietzsche, in his last and greatest work, designated the 18th century as the century of feminism, and immediately mentioned Rousseau, the leader of the mass-escape from Reality. Feminism itself — what is it but a means of feminising man? If it makes woman man-like, it does so only by transforming man first into a creature whose only concern is with his personal economics and his relation to 'society', i.e. a woman. 'Society' is the element of woman, it is static and formal, its contests are purely personal, and are free from the possibility of heroism and violence. Conversation, not action; formality, not deeds. How different is the idea of **rank** used in connection with a social affair, from when it is applied on a battlefield! In the field it is fate-laden; in the salon it is vain and pompous. A war is fought for **control**, social contests are inspired by feminine vanity and jealousy to show that one is 'better' than someone else.

And yet what does Liberalism do ultimately to woman: it puts a uniform on her and calls her a 'soldier'. This ridiculous performance but illustrates the eternal fact that History is masculine, that its stern demands cannot be evaded, that the fundamental realities cannot be renounced, even by the most elaborate make-believe. Liberalistic tampering with sexual polarity only wreaks havoc on the souls of individuals, confusing and distorting them, but the man-woman and the woman-man it creates are both subject to the higher Destiny of History.

THOUGHT FOR THE MONTH

Liberalism is not equipped to meet and overcome the actual challenges confronting western civilisation in our time.

In its historical practice as well as its ideological doctrine, liberalism has always operated most naturally as a tendency of opposition to the prevailing order, to the status-quo, the *ancien régime*, the establishment in general or in its several parts... liberalism has been and continues to be primarily negative in its impact on society...

JAMES BURNHAM
Suicide of the West

A PROPHET WHO ONE DAY WILL BE HONoured

JOHN TYNDALL pays tribute to a master truth-seeker

FRANCIS PARKER YOCKEY, who died in mysterious circumstances in 1960 aged 43, was possibly the outstanding political philosopher of the second half of the 20th century. His book *Imperium*, which he wrote just after turning 30, shows a quite astonishingly mature insight into the rhythms of history and the prevailing ideological conflicts of the modern age. Yockey, an American born in Chicago, was in some respects a disciple of the great German historian-philosopher Oswald Spengler; but his *magnum opus*, produced with benefit of hindsight of the two World Wars of the present century, comes closer than Spengler's writings to an identification of contemporary problems. Yockey, if anything, saw further than his great exemplar, not only because he lived later but also perhaps because, to quote a Shavian term, he stood on the latter's shoulders.

Liberalism, upon which Yockey focuses in the chapter of his book that has been reproduced in the foregoing columns, can in a certain sense be described as the dominant ideology of our times. But this is not the same thing as saying that those who have determined modern events and modern policies have been prompted by liberal ideals; rather does it mean that liberalism is the main element making for the climate of popular opinion in which these policies have been accepted. Repeatedly in his book, Yockey states that "politics is activity in relation to power." Activity in relation to power, if it is to be effective, must be undertaken by people who live in the world of facts — a truth which Yockey underlines again and again just as Spengler did before him. And the recurring characteristic of liberalism is that it is completely antithetical to the world of facts. From this it may be concluded that men who wield real power in any age, cannot act in accordance with liberal principles even though they may pay lip service to them in their public speeches. The 20th century, no less than any other, has been shaped by power-politics. If, on the other hand, the prevailing sentiment of the 20th century has been one which repudiates power-politics, this only proves that the century has been one in which prevailing sentiment is entirely out of step with what is in the minds of those who have actually made things happen.

Yockey describes nation and state as an 'organism' "The organismism," he says, "can be true to itself, or it becomes sick and distorted, a prey for other organisms." This suggests that when two nation-states, or two



YOCKEY
Possibly the
outstanding
political
philosopher
of modern
times

sets of interests, become locked in a power-struggle, it is to the advantage of one to encourage in the other every tendency which makes for sickness and distortion, and therefore renders it 'fair prey', i.e. ripe for conquest. Liberalism thus becomes an instrument in a power struggle precisely because it immobilises and cripples one side in that struggle and renders it defenceless against its adversary. That and that alone is the practical role that liberalism can play in any contest of high politics: a destructive one. "... It is necessary," says Yockey, "to diagnose even now the serious illness of Western Civilisation as Liberalism complicated with alien poisoning." To what extent merely 'complicated' is of course a matter for argument, an argument in which the most extreme interpretation would be that Western Civilisation has from the beginning been deliberately injected with the liberal virus by its enemies without in order to destroy it.

THEORY OF 'PROGRESS'

It will be seen that Yockey describes the foundations of liberalism as resting in rationalism, and that when turning its gaze to history rationalism "saw the whole tendency as one towards reason." And he continued, saying that "Man was 'emerging' during all those millennia, he was 'progressing' from barbarism and fanaticism towards enlightenment..." Has not every one of us experienced this nonsense in the schoolroom, whereby the passage of time has been presented as one of continual human improvement, paralleled of course by improvement in the goodness of our institutions? And have we not then wondered at this theory as we have gazed at Lincoln Cathedral and searched our minds for a 20th century structure anywhere in the world to compare with it, or as we have contemplated that the sum-total of modern musical creativity, aided as it is with all the marvels of high-tech recording equipment, has not been capable of producing glories of sound to equal just a few bars of Beethoven's *Emperor Concerto*?

But of course the rationalist, and the

'liberal', would immediately retort that none of this is of as much importance as the fact that today people, at least in the West, enjoy infinitely higher material living standards than in the time of Beethoven. It would be of no avail to explain to him that this improvement is due entirely to the advance of technology and in no way to any such advance either in human mores or in social and political institutions. The belief in 'progress' is part of the liberal's vital apparatus of emotional self-enforcement; without it life is too stern for him, and, as Yockey has said, sternness is, among other things, "the enemy."

LIBERALISM = CHILDISHNESS

This brings us to an observation that is implicit, if not explicit, in Yockey's analysis of liberalism: that it is a philosophy which encourages adults to look at the world from the perspectives of children. A child, when it wants something, presumes that that something belongs to it by right. When the object of its desires is denied it, the child may stamp its foot and throw a tantrum. That such a 'right' to anything should be balanced by responsibilities is beyond a child's understanding. In addition, what the child wants is wanted **now**. Life is lived **for the moment** — quite regardless of how the moment's pleasures may jeopardise future welfare. Here is where the 'happiness' ethic asserts itself as the dominant *motif* in all human behaviour. This happiness is of course, again, the happiness of the child — the instant enjoyment of a highly pleasant sensation. Or it could be described as that of the "herding animals" of which Yockey has spoken. At its most mature, it is the happiness of bourgeois man who, as the writer quotes Hegel as saying, "sets himself up, with his sanctified private property, as an individual against the whole, who finds a substitute for his political nullity in the fruits of peace and possessions and perfect security in his enjoyment of them..."

Here is where liberalism strikes a chord in its worship of the individual, its placing of the individual above all things — society, nation, race, fatherland, even family. The appeal to individualism is nothing more than an appeal to the egocentric in all of us. It is an appeal which encourages us to believe that the world revolves around ourselves. Again we are back to the horizons of the child, who imagines that the entire structure of social organisation around it is there for no purpose other than to serve its own convenience and satisfy its own every passing whim and need.

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SOCIAL ETHICS

In one part of the chapter, Yockey speaks of the twin authorities of Church and State being deposed and their being substituted by "economic freedom and social ethics." With social ethics *per se* one might not quarrel, but here we are dealing solely with social ethics as seen through the eyes of the liberal. And what is the liberal's concept of 'social ethics'? It is a set of rules of individual behaviour whereby anything and everything is permitted so long as it does not harm another individual. Here liberalism brings into focus its own childishly narrow and short-range vision of what constitutes 'harm'. Does it occur to the liberal that harm to self could be equally as damaging as harm to another? No, because harm to self means only putting in jeopardy one's own essentially solipsist private existence, with its emphasis on personal pleasure and ambition — as opposed to the "super-personal" life of higher units of which Yockey speaks. In an organic community, in which the individual found fulfilment in service to something greater than himself — family, nation, race — what harmed the self would be seen as harming much more above and beyond the self. I hope to have contributed something to this concept when writing in *The Eleventh Hour* that:-

"... The liberal simply cannot see the individual as a link in a chain of biological evolution, indebted to the past and with obligations to the future... When a potentially valuable member of the community drinks himself to death or kills himself by use of drugs, he is not 'harming no-one else'; he is taking from out of his community someone who was pleased to inherit worthwhile things from those who preceded him but to leave nothing to anyone coming after him — even if it is only the life of a future member of the community whom he could have fathered but for his premature demise."

At the root of today's disintegration of western society's moral fabric, and *ipso facto* of law and order, lies this liberalist view of 'social ethics'. Yockey has spoken of this displacing the authority of Church and State. Of course, he cannot possibly be speaking of the modern Church or State, which have, and deserve to have, no authority except the strictly legalistic one that belongs to the latter; he is referring to the Church and State of those times deemed by the liberal as 'reactionary', when "the general wisdom of mankind" prevailed — the wisdom, that is, that recognised the basically anti-social tendencies in individual man and constrained them within the bounds of strong laws and moral conventions, conventions which, necessarily in the case of some, had resort to mystique and even superstition.

ANTI-STATE

Liberalism, says Yockey, rejects the State as an organism, and can only see it as the result of a contract between individuals. Here he anticipates the pathological anti-state



LORD ACTON

His dictum that "all power corrupts" has been seized upon by liberals and exploited in their war against authority

mentality of today's British and American conservatives. The supposition behind this thinking is that the individual, *pace* rationalism/liberalism, is basically good, and that the State — by way of being powerful — is always potentially bad. Why bad? Because, says the liberal through Lord Acton, "power corrupts." But, as Yockey points out, that theory is merely one evolved by the finance-liberal "in his contest against authority." It is, Yockey continues, "vast anonymous wealth which corrupts, since there are no super-personal restraints on it..."

The liberal-conservative says: "A strong state is bad because it will oppress the individual. Limit the state, and the individual will be freer, happier and more secure." But what is the reality? Take away a strong state and what do you have? Intercourse between individuals, economic and otherwise, becomes a free-for-all in which the most powerful and ruthless among them rise to the top and are able to act in their own interest quite regardless of how it affects the millions of the less powerful and less ruthless of their fellow-citizens. They may, as Yockey says, bring about "the starvation of hundreds of thousands, the devastation of entire forests and mineral areas, and the stunting of the power of the organism" (meaning the nation). Isn't this precisely what is happening today, even if 'starvation' is somewhat hyperbolic as a description of vast numbers of able-bodied people out of work? And has not the power of our own organism (that is to say our own nation) been appallingly stunted by the ruin of much of its own manufacturing industry and thus its independent economic existence? These things have come to pass not because of too much state power but because of insufficient state power — a state power which would

have curbed the self-interested excesses of private individuals and corporations for the greater good of nation and people, a state power which would, in effect, have protected the people against the predatory individual and corporation. But conservatism — which is the modern descendant of the old liberalism — will have none of it. State power, it insists, oppresses the individual and must therefore be reduced to a minimum.

ORGANIC RESPONSIBILITY

It is a short step from this discussion to the discussion concerning Absolutism and Democracy, the former of which may be constituted in the person of the Absolute Monarch or 'Dictator'. Whether it is one or the other, he, as Yockey says of the Monarch...

"... was tied to the organism with his whole existence, he was responsible organically even where he was not responsible in fact. Thus Louis XVI and Charles I. Countless other monarchs and absolute rulers have had to flee because of their symbolic responsibility. But the financier has only power, no responsibility, not even symbolic, for, as often as not, his name is not generally known. History, Destiny, organic continuity, Fame, all exert their powerful influence on an absolute political ruler, and in addition his position places him entirely outside the sphere of base corruptibility. The financier, however, is private, anonymous, purely economic, irresponsible..."

This posit of alternatives is important because parliamentarism, in theory the antidote to the absolute ruler and the presumed repository of the sovereign power of 'the people', becomes in modern reality just the tool of the financier and the executor of his will. How are parliaments elected? Through the medium of the political party. And how is the political party sustained? Pre-eminently by money — money being able to play one political party off against another by withdrawing its favours from one and granting them to the other. And what causes people to vote for this party or that, this candidate for parliament or that? What the people read in their newspapers about the parties, the candidates and the party leaders — supplemented today by what they see and hear on television. What, all of them? Not all of them but the vast majority of them — and elections are determined, are they not, by majorities. And what sustains the newspapers and the broadcasting networks? Again money. We are back to the financier — which is Yockey's shorthand for all those individuals and corporations with the economic clout to buy political power. In truth, the sole bulwark against the financier is the absolute ruler, whose legitimacy does not rest on party politics and thus on the money that owns party politics. And what is the brake on the power of the absolute ruler? Precisely, as Yockey says, the fact that he is identifiable and thus openly and indisputably

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A PROPHET WHO ONE DAY WILL BE HONoured

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responsible. As a last resort, he can be assassinated or at least made to retire or flee the country. But, as Yockey states, money constitutes an anonymous power upon which no beam of light is ever allowed to focus — its hold over the media sees to that! Occasionally of course, a Maxwell is exposed as thoroughly corrupt and crooked, and a Soros is revealed as making a fortune from speculation in currencies. But this does nothing to enlighten the masses as to the almost total grip on political life exercised by those other czars of money power whose names are seldom known except to an informed few.

The dominating predicament of modern politics is that government, in almost every western nation, can be seen to be inadequate, incompetent and, at the worst, treasonable. But what can be done to replace a bad government with a better one? Only a switch of votes to an alternative political party. And when this happens, the electors are soon dismayed to find that the new party in office seems, at least on all the truly important issues, to be treading the same path as the previous one. Of course it could not be otherwise because all the parties that are allowed to enjoy 'respectability' and 'credibility' — by way of being taken seriously by the media — are just front organisations for money power. Where parties emerge which do not fit into this category, they are marginalised and, when thought necessary, criminalised by the media acting on behalf of the same money power. And here is where liberalism becomes a weapon. It is not a weapon for the practical pursuit of power-politics, for that is done with methods and in a spirit that are entirely non-liberal. The potency of the weapon of liberalism lies in its value as an idea which serves to stupefy the masses, excuse the regressive policies that are carried out in its name and, not least, dissuade those same masses from grasping for the remedy that can lead the organism back to health.

THE LAW

Turning to the law, Yockey debunks the practice of invoking it "to make a given state of affairs sacrosanct." This might apply to world affairs just as much as to domestic affairs, for do we not now suffer the praises of that monstrosity of injustice quaintly called 'international law'? 'International law' is called into being to defend an existing structure of borders and an existing allocation of resources between nations which is, and can never be other than, grossly unequal and by all normal criteria 'unfair'. The entire political map of the world today is based upon divisions of territory and resources that were established in the first place by annexation, colonisation, *force majeure* and violence. And yet the advocates of 'international law' pompously

proclaim that any attempt to alter those divisions by use of similar methods will not be tolerated because it is now 'illegal'. What is this but 'law' administered not on the basis of justice but as an expression of the will of those currently holding the principal cards of power? It is humbug of the highest order, but it is yet hallowed liberal doctrine. And of course exactly the same criteria operate to defend the existing distribution of power and wealth at domestic level. The man of politics knows this, and learns to live with it; the liberal, by contrast, prefers not to think of it and ends up ignoring it as if it did not exist. Law, as Yockey states, was "originally the means of codifying and maintaining the inner peace of the organism by keeping order and preventing private disputes from growing." It rarely ever had very much to do with 'justice'. In a word, true law — as distinct from law as pictured in the fantasy world of the liberal — has always been political.

'MORAL' WARS

Believers in the mirage of 'international law' are always likely to be the same sort of people as believe that wars are fought for legalistic reasons or reasons of 'morality'. Yockey speaks of the Age of Reason "turning war into a moral struggle instead of a power-struggle." Again, we are in the realm of pure theory because all wars designated as being fought for 'moral' reasons have in fact been power-struggles no less than those honestly acknowledged as such. When the point is reached at which a nation goes to war for 'moral' reasons and not for any concrete national interest, i.e. the defence or furtherance of national power, in effect it is fighting for someone else's interest. This means that, whether knowingly or not, it has abandoned national sovereignty.

Britain is a classic case in point. In another part of his book, Yockey comments admiringly on the fact that in a tradition of British leadership from Cromwell to Joseph Chamberlain...

"England emerged from all the general wars of those centuries with increased power — Thirty Years War 1618-1648, Spanish Succession War 1702-1713, Austrian Succession Wars 1741-1763, Napoleonic Wars 1800-1815, Wars of German Unification 1863-1871. Only one serious blunder was made during these centuries, the loss of America 1775-1783. The essence of this tradition was nothing other than applying only political thinking to politics..."

Yockey went on to describe how British statesmen learned in time to incorporate the weapon of cant into their political armoury, justifying their wars to the world, as well as to electorates at home, by language of lofty moral rectitude. The aims of those wars nevertheless remained essentially political — to quote Yockey himself: "Activity in relation to power." The cant was a means; it never signified the end — not at least until

the 20th century, when Britain broke all the rules of her previous tradition by becoming involved in two mammoth wars in the service, not of her own interests, but of pure abstractions such as 'democracy', 'freedom', *et al* — which is another way of saying that Britain fought those wars in the service of other interests. Says Yockey, speaking of the Second World War in a chapter of *Imperium* headed 'The War-Politics Symbiosis':-

"... England was on the victorious side in the military sense, but sustained a total defeat in the political sense... At the conclusion of that War, England's power and prestige had sunk so low that it had to abandon the Empire. Extra-European forces were the victors. England had fought in the Second World War and had given lives and position for the political victory of others..."

And again in the chapter on liberalism reprinted here:-

"... the resulting ignorance (*of real politics*) allowed distorting influences to fling England into two senseless World Wars from which it emerged with almost everything lost."

FEMINISATION

In the final paragraph of the chapter on liberalism, Yockey once again brings us onto familiar ground. Speaking of feminism, he says: "... what is it but a means of feminising man? If it makes woman man-like, it does so only by transforming man into a creature whose only concern is with his personal economics and his relation to 'society', i.e. a woman."

Can anyone be in doubt that this applies to contemporary politics when he sizes up the types of 'men' now presiding in British political affairs? Look among the faces and listen to the voices of our leading politicians and it is difficult to detect anything indicative of a male hormone between the lot of them — perhaps a reason why a female Prime Minister was able to dominate the political scene for an entire decade up till quite recently. Utterly absent in these 'leaders' is a gleam in the eye, a set of the jaw, a tone of speech which indicates true strength of character or belief in anything profound or powerful. The present premier personifies the type almost as if by identikit picture. Here is the womanisation of man incarnate, and the acceptance of this creature as national leader in the first place — before his incompetence had become manifest to millions — was an indication that this today is how the British, at least the political classes, wish their chiefs to be.

The effeminacy that runs right through liberalism is demonstrated by much more than just the figures and personalities of its party leaders. It intrudes into policy at every level, and nowhere more than in the realm of international affairs at which we have just looked. Yockey speaks of international rivalries assuming the character of social contests, which are "inspired by feminine

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vanity and jealousy to show that one is 'better' than someone else." The nation soaked in liberal thinking will look at other nations in terms not of interests and power ratios but of infatuation or, as the case may be, jealousy and hatred. Decisions to send millions of men to war are made, not in cool judgement, but in the heat of emotion. Hysterics replace statesmanship, and a position of national strength and power that has taken centuries to acquire can be thrown away in one mad gamble engendered by nothing more than moral outrage and dislike.

Yockey speaks at the close of the chapter of the eternal fact...

"... that History is masculine, that its stern demands cannot be evaded, that the fundamental realities cannot be renounced, even by the most elaborate make-believe. Liberalistic tampering with sexual polarity only wreaks havoc on the souls of individuals, confusing and distorting them, but the man-

woman and the woman-man it creates are both subject to the higher Destiny of History."

The message here could not be clearer. Those civilisations and societies which allow themselves to become victims of the liberal sickness in all its manifestations, including the feminisation of the male and the introduction of female bitchiness into all the great decisions of state, will eventually succumb to the conquest of stronger forces. It is a detail whether that conquest be achieved by military, economic or ideological weapons. The result will be the same. That 'higher destiny of history' will always exact its revenge on those who imagine that they can construct pretty utopias that are contrary to the natural order.

It is no accident that no more than one in many tens of thousands of people in the western world today have ever heard of Francis Parker Yockey. Yockey represents

the absolute ultimate in political incorrectness, and the feminine mind of liberalism rules that when such self-evidently shocking people appear on the scene to say something you do not listen to them and argue with them, you just shut them away and deny to the world that they exist. The burning of the books, popularly associated with the Nazis, has been carried out in the liberal 'democracies' with greater thoroughness and effectiveness than those mere amateurs in totalitarian thought-control ever imagined possible. But it will not always be. Heretics immolated at the stake have a habit of coming back to haunt later generations and insisting on being heard. When the West recovers its masculinity and its adulthood, it will pay attention — albeit posthumously — to this remarkable visionary, and he will take his deserved place among the acknowledged prophets and truth-seekers of our times.

PHYSICIAN, HEAL THYSELF!

FRANK KIMBAL JOHNSON analyses weaknesses in the present National Health Service and suggests the principles that should underpin desirable reforms

IN MY EXPERIENCE there is no better guide to a person's basic political outlook than his or her attitude towards the National Health Service.

Such attitudes range from the fatuously sentimental and unqualified commitment of socialists to the crass commercialism of privateer Tories, with a constant background of demands for more resources from the NHS bureaucracy and health-care specialists of every conceivable stripe. But one cannot fail to notice that all public debate on NHS matters is confined to, or at least dominated by, arguments about funding; there is the tacit assumption throughout that no-one seriously questions the underlying ethos, objectives and priorities of the NHS as the 'flagship' of the modern welfare state.

From its inception in 1948, it was widely assumed that the NHS would have a demonstrably beneficial effect on the nation's health as time went by, and therefore make less and less demands on the public purse. Instead, it has burgeoned into a monstrously expensive, self-perpetuating bureaucracy which provides a very good living for its employees and contractors without having any discernible impact on the incidence and outcome of most diseases. This is the implacable fact of the matter, not to be obscured by much publicised triumphs of 'hi-tech' medical and surgical pioneers. As a nation, we are not significantly healthier than we were in 1948, notwithstanding more and more sophisticated modes of diagnosis and treatment and the fact that more and more people survive into old age.

In a few instances, to be sure, new drugs and techniques have improved the quality of life for the disabled and chronically sick; but even here there seems to be a discreet silence about the cost/benefit aspect, not to mention more or less horrendous side-effects involved. Medical technology, with the enthusiastic support of drug companies and medical supply houses, has tended to become an end in itself, with little regard for actual public need and priorities. And any attempt to question such 'medical politics' is exposed to strident vilification from the medical and allied professions — and of course expressions of outrage from dim-witted do-gooders and the entire political left.

To give an all-too-common example, it will not be the over-zealous hospital staff but you who is accused of heartlessness for questioning the unwarranted amount of medical interference to which so many senile and otherwise naturally moribund individuals are subjected, or for questioning the indiscriminate recourse to induced labour, X-ray and laboratory tests in relatively trivial conditions and the prodigal prescribing habits of GPs.

Television soap-operas commonly serve as propaganda exercises for the liberal establishment's ideal of a limitless NHS staffed by self-denying, dedicated and of course multi-racial health-care professionals, struggling against managerial 'fascism' and

Contd. overleaf



THE ALIEN INFLUX

Pharmacists (as seen here), doctors and nurses have been imported into Britain in vast numbers from the Third World. It was not necessity, but purely bad planning that brought this about, says the writer.

PHYSICIAN, HEAL THYSELF!

(Contd. from prev. page)

penny-pinching politicians. Programmes like *Casualty* depict a multi-racial team battling to cope with an impossible workload, which in fact bears no resemblance whatever to the case-load of any similar department in the NHS, where at least 85 per cent of cases seen are of a relatively trivial nature not really needing more than elementary first aid — there is more high drama in the bingo halls of most localities than there is in the casualty wards of our hospitals. Such inconsequential entertainment as depicted in *Casualty* can be dismissed out of hand except as propaganda of the most pernicious kind.

DISEASE INDUSTRY

What purports to be a national health service is in fact a Multi-National Disease Industry, heavily subsidised by a mostly misguided general public. This industry — let us call it MDI for short — symbolises everything that is wrong with British society today. It incorporates and implements the 'liberal consensus' in its entirety, with its indiscriminate and promiscuous 'compassion' — treating as it does the slob, the thug and the junkie as no less important than the child run down by a car thief; with its promotion of the myth that the nation's health is heavily dependent on the services of Afro-Asian immigrants; and most of all with its contention that everyone is entitled to the full range of health service benefits without regard to their circumstances, way of life and contribution to society.

This industry is just as enthusiastic about spending millions of pounds on treating obesity and AIDS as it is about treating road-accident victims. It utterly rejects what it would call 'value judgements' about relative priorities and about the worthiness of expensive treatment of trivial or undeserving cases. It sees itself, and certainly does everything to promote itself, as the custodian of public morality and the final authority on every physical, mental, emotional and social problem afflicting society, from drug-addiction and marital stress to baby-battering, rape, sexual perversion and thuggery; from brain-surgery to corn-plasters, modifying drugs and 'counselling'. You name it, the MDI is ready and willing to treat it!

The so-called 'caring' professions trade very heavily indeed on popular sentiment and fear of dependency through accident or illness, the implied message being: "You had better be nice to us because one day..." The people in these professions represent themselves as totally and unequivocally dedicated to the patient's best interests while, as is often the case, professional self-interest has undue influence on the treatment given. This conflict of interest is present in an enormous number and variety of cases, but for obvious reasons it is seldom acknow-

ledged "lest it undermine confidence in the doctor-patient relationship." All of this is nicely illustrated by the anecdote about the weary and much medicated old man, his hospital bed surrounded by white-coated experts, asking: "But are you really doing all this for me, or am I doing it for you?"

It is not in any way callous or disrespectful to describe these so-called 'caring' professions as indispensable in some circumstances and frankly parasitical in many others; it is a plain statement of fact. It is just as much a fact that doctors and nurses thrive on disease as it is that garages thrive on vehicle breakdowns; and everybody acknowledges the garage trade's capacity for making unnecessary or spurious repairs and replacements — all of course represented as professional diligence and in the client's best interests!

NEED FOR HEALTH PROMOTION

There is an obvious inverse relationship between actual public health standards and the amount of national resources which needs to be devoted to treating disease; in simple terms, the fitter we are the less we need doctors and medicines. This elementary axiom is, or should be, the keystone of nationalist policy towards national health; we should be aiming, in other words, mainly at health promotion — to replace the present Multi-National Disease Industry (MDI) which is now such a crippling burden on our people.

We need a massive transfer of resources from disease treatment to health promotion — as an essential step in national regeneration. Our business is to breed healthy British natives, not to provide a captive market for the international drug industry, unlimited employment for 'carers' and yet another pretext for alien immigration. The healthy must be given every encouragement and facility; the diseased and injured should be treated strictly according to their merits as individuals. This is not to deny compassion — a noble virtue in the right place — but to give it just such a place, to put it in the correct perspective. In the real world there are no 'rights' without commensurate responsibilities.

About 72p in every pound of NHS expenditure goes on salaries and wages. The next largest item of expense is food, and after that drugs. So-called management costs amount to something like eight to ten per cent of total budget — not excessive when compared to many other major institutions of similar complexity. It follows that any significant reduction in the size of the NHS will have considerable impact on staffing levels — which explains the very natural opposition to change among the staff groups concerned, who never tire of declaiming that all problems can be solved by employing more people at higher salary levels. Now the ultimate determinant of the total NHS budget and payroll is medical staffing, since the final size and allocations

of that budget are based on 'expert' medical advice regarding the various categories of disease and diagnostic treatment requirements associated with the different specialities: Mater-nity, Orthopaedics, Psychiatry, etc. In short, all other resources 'follow' medical staff, in particular nursing staff, and the size of the drug bill.

To adapt a familiar metaphor, the medical 'piper' in the NHS calls his own tune. Moreover, medical specialists have the knack of manipulating waiting lists, and therefore associated budgetary needs, merely by changing their criteria for admitting patients to hospital or incurring dearer or cheaper treatment options; and they regard any challenge on this score as an outrageous infringement on their prerogatives by ignorant, uncaring or bureaucratic 'outsiders'. No need to labour the point: there is super-abundant evidence of how the Multi-National Disease Industry perpetuates itself at whatever cost to the long-suffering but pathetically grateful public.

AFRO-ASIAN INVASION

Most people will wonder how it came about that so many Afro-Asian doctors and nurses came to colonise the NHS. Briefly, it came about as a direct result of incompetent (or perhaps self-interested) advice from the medical establishment to the then Ministry of Health many years ago. This advice seriously and perhaps disingenuously underestimated future medical (and associated nursing) staff needs, partly in order to exploit the 'scarcity factor' when negotiating better employment conditions. As the NHS expanded much faster than predicted, the medical schools in the UK could not meet the demand, and this led to the influx of Afro-Asian doctors with, for the most part, questionable credentials. Whether there was any element of 'conspiracy' in this development is a matter for argument, but as it all happened under post-war governments dedicated to multi-racial policies it is at least probable that the recommendations of the medical establishment found receptive and welcoming ears in political circles.

Belated attempts by the British medical establishment to regulate the admission of these 'doctors' from more or less dubious medical schools abroad have proved largely ineffectual, even though there has been a 70 per cent-plus failure rate in screening tests for immigrant 'doctors' (some of them repeated applicants).

Not surprisingly, one encounters most of these aliens in the least popular and/or least demanding specialities and areas of the NHS, e.g. 'inner-city' hospitals and general practices, psychiatry, geriatrics, anaesthetics, etc. Confidential research reveals that many of these 'doctors' make inordinate demands on senior specialists' time, and also on X-ray and pathology services to compensate for, and hopefully conceal, their basic incompetence.

Contd. on next page

In short, as 'doctors' many of them are not only less competent than their European counterparts but ultimately a good deal more expensive.

The British medical establishment, along with the NHS hierarchy, meanwhile maintains an embarrassed silence on such matters for fear of exposing their own ineptitude and/or cynical indifference — all behind a wonderfully convenient facade of multi-racial tolerance. Be assured, therefore, that health is much too important a matter to be

left to the medical profession. Just as multinational corporations cannot be allowed to dictate national economic policy, the so-called 'caring' professions must play an increasingly subordinate part in a real national health programme. They are not going to like it at all, but whoever said that the 'right' medicine necessarily had to taste good? The political obsession with the NHS is itself symptomatic of the nation's malaise; and any nation (like any individual) morbidly pre-occupied with the problems of its own

sickness is unlikely to play any significant part in the future of the world.

The writer of this article, Frank Kimbal Johnson, has many years of management experience in the National Health Service. For 25 years he headed the Management Services Department of the Northern Regional Health Authority, in which capacity he undertook research into all aspects of hospital and health service management.

PHILIP LARKIN: POET OF 'POLITICAL INCORRECTNESS'

DONALD CLARKE discovers some interesting revelations in a recent biography

WHEN Philip Larkin died in December 1985, obituarists unanimously acclaimed him as the greatest English-writing poet of his time — which is to say for most of the second half of the 20th century. Accolades had long been heaped upon him: the Queen's Gold Medal for Poetry, an invitation to dine with Mrs. Thatcher, who offered him the poet-laureateship after Betjeman (he declined it), the Order of the Companion of Honour (he accepted) and honorary doctorates from various universities.

How long shall Philip Larkin's fame and prestige endure? Briefly, one expects. Andrew Motion's newly published biography *Philip Larkin: a Writer's Life, 1922-1985* has given the media a hefty stick for them to beat him with and to destroy his reputation.

Larkin's father, Sydney Larkin, Treasurer to the Coventry City Council, stood far to the political right. In 1937 he joined Admiral Sir Barry Domville's Link, the purpose of which was to foster good relations with the Germany of the time, and Larkin Senior remained with the Link when two years later it merged with the Anglo-German Brotherhood. He had corresponded with Hjalmar Schacht, German Minister of Economics 1934-37, and had visited Germany regularly and attended several Nuremberg rallies.

Philip, it appears from his published correspondence, very much inherited his father's political stance. However, he did not actively involve himself in politics. Where the father lived in hope, the son despaired. Much of Philip Larkin's language in expounding his political views is intemperate and crude. Anything less politically correct than our greatest living poet (till 1985) it would be difficult to find in print. "I always feel London is unhealthy," he is quoted as writing to the novelist Barbara Pym. "I can hear fat Caribbean germs pattering after me in the Underground." Worse follows: "nigger-

PHILIP LARKIN
Hailed as a great poet before it was realised he was a 'racist'



her, consigning her, it seems, to oblivion. But the language that he aims against black immigrants is in itself to be deplored.

Deplored but understood. It would be idle to deny that when love of country is affronted it can easily degenerate into crudely abusive language against the affronters, a good many of whom hate what they by birth cannot share and who would gleefully see our identity of race and culture disappear. If 'racism' implies an embittered patriotism, fault must surely lie mainly with politicians and others who have opened and kept wide open the floodgates to millions who now threaten to destroy what, for 7,000 years at least, we have kept genetically intact.

From sadness and disappointment to rage and abuse is for many patriots an inevitable step. The gathering chorus of those now minded to push Philip Larkin from his perch have only themselves to blame for what it is in his writings they so deplore.



West Indians in London: not Larkin's favourite people

THE WATERWAYS: ANOTHER MINUS FOR THE GOVERNMENT

T.L. TOZER describes how current penny-pinching threatens to destroy yet one more vital public resource

I WRITE having read that one of the aims of the British National Party is to clean up and care for the environment. My particular interest is Britain's rivers and waterways. If these were properly protected from pollution, we would have a much easier job in supplying cleaner water to the water industry.

I work for the National Rivers Authority (NRA), which was set up in 1989 as a result of the privatisation of the water industry. We were established during a time of political turmoil, when the Government decided it could win many extra votes by appearing to be 'green-conscious' and 'environmentally friendly'. The main aim of setting up the NRA was to police the pollution of our rivers and to create a body with the power to take action against individuals and businesses responsible for such pollution. The NRA remained in the public sector so as to keep it directly under Government control, and of course to give it greater powers to prosecute polluters.

Recently there have been many changes in the NRA, all of which have been dictated to us directly by the Tory Government. The reasons for them can be summed up in one word: **money** — how the Government can make a few savings and keep the voters happy with lower council tax bills.

In the past two years the NRA has seen several reorganisations at regional and national level. This has led to about £5

million being wasted on a 'job-evaluation' exercise, which in the end was scrapped because of too many complications and also of the inability of management to consult the unions in the proper manner. Whilst the NRA was trying to push through job-evaluation, it was also endeavouring unsuccessfully to bring in compulsory competitive tendering (CCT) — another money-wasting flop! Other money-saving ideas were tried, including 'Performance-Related Pay' and 'Market Testing' (privatisation by the back door). The first phase of Market Testing has resulted in the loss of 197 jobs. More job losses are likely as the remainder of the functions of the NRA are market tested. All of these initiatives have been brought about by the Government in order to make way for the setting up of the new all-powerful Environmental Protection Agency (EPA). This is due to come into force in the next two-to-three years.

GOVERNMENT TRYING TO DESTROY MORE JOBS

Please don't misunderstand me — I'm all in favour of looking for ways of making things more efficient and cost-effective so as to save the taxpayers' money. However, what is really happening here is that the Government is trying to get rid of the 8,000 employees of the NRA who were left over from the privatisation of the water industry and who apparently are an expensive

embarrassment to it. From this you can see that so far it has been quite unsuccessful. But at the same time it has recklessly squandered a great deal of the taxpayers' money. This is not to mention the morale of the current workforce, which by now is absolutely at rock bottom. The most recent exercise aimed at losing some staff is the implementation of a severance package to try to entice staff to leave. If this fails, no doubt they'll be handing out redundancy notices soon. It's estimated that the NRA (Government) wants to reduce the workforce down to about a quarter of its present size. Perhaps its only success story so far has been the ceiling it has put on pay rises for NRA staff, which is currently at a 1.5 per cent maximum. The Government is presently in the process of vandalising the police forces. It has already messed up the NHS and the education system, just to mention two. What's next?

Times are indeed tough at the moment, with three million out of work. I am angered though by the latest catch-phrase to come out of Conservative Central Office: "There's no such thing as a job for life." If the philosophy of this is studied even briefly, you will soon come to the conclusion that no job is worth doing at all, because with job security so flimsy you just cannot plan for the future. You're stuck in a cycle of: Can't get a job where you can save money; therefore you can't have a mortgage because there's no guarantee of an adequate regular income; therefore you can't plan for a family because you will not be able to house your family properly; and so on, and so on. Our country was built up on the values of consistency and reliability — some use the word 'tradition'. From tradition we built an empire on which the sun never set. But soon we will be living in a country in which the rivers never flow, and if they do they'll be severely polluted — all because this Government wants to save a few pennies, win a few more votes and stay in power — at any cost!

The only way to bring back the old traditional values to our country, values admired by the world, is to set up a strong government that will keep its election promises. I am convinced that the only political party that will ever accomplish this is the **British National Party**. May it one day come to power, and then long may it reign!

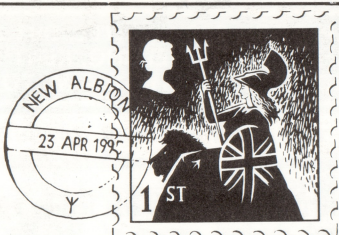
The writer of this article, T.L. Tozer, is a branch secretary of his local union of the National Rivers Authority.



BRITISH CANAL

With more help given to these waterways, not only could our environment be improved but transport pressures could be taken off our congested roads

RACE
AND
NATION



The Editor
'Spearhead'
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LETTERS

SIR: Here are some of my views on Blacks in the England soccer team.

I blame the soccer hierarchy for appointing Manager Taylor and then supporting him after repeated failure. I blame Taylor for pursuing a policy of picking black players at the expense of better white players. And I blame the media for building many black players up into 'stars' when they simply don't deserve it.

One night some friends and I left a pub half way during another defeat for the England XI, when the landlord asked: "How could you desert your team?" My friend replied, without any prompting from me: "My country isn't black and nor should my football team be." When you think of the recent tribute to Bobby Moore, backed up by footage of the day he led England to World Cup victory in 1966, you feel that the England team then (all-white) was something to be proud of, and I'm sure he was extremely proud of being its captain. By contrast, look at some of today's black players. They don't even know our national anthem, as you can see when they turn away before the end, thinking it has finished.

I'm proud of my country and want to see it succeed in sports. But when I look at our present soccer team I despair and am ashamed.

J. ELVERY
London S.E.26

SIR: Has political correctness taken over English football? In a word, yes. And this is disgraceful.

In England's last match I counted five black players in the team — almost half — and yet more on the substitutes' bench. Not one of these was of true international standard, and our placing in the recent American Cup summed up the result perfectly. We were at the bottom, humiliated even by the U.S.A — hardly a soccer 'power'.

John Barnes, rightfully booed at a recent Wembley match, still retains his place after an incredible 72 performances that I feel generous in describing as dismal. And apparently no goals in 12 games is enough to justify Ian Wright's continued selection. At the same time, white players are often

dropped after only one or two indifferent performances. Soccer genius Gazza (Paul Gascoigne) is an example.

No, *Spearhead* is not paranoid in thinking that there is a deliberate policy of selecting Blacks for England just because they are Blacks. The facts clearly show it. In my view Taylor should be sacked instantly.

J. HARVEY
Northampton

SIR: What you printed about the BBC last month was timely. Following the horrific massacre of twelve white churchgoers in South Africa, on July 25th the BBC evening news stated that Whites as well as Blacks had carried out the attack. I found this rather odd, since every other report of which I am aware on TV and radio and in the newspapers put the blame squarely on black terrorists. Was this misreporting by the BBC a genuine mistake or was it deliberate?

A. ALLISON
Irvine, Ayrshire

SIR: The item about multi-racialist TV propaganda in your 'What We Think' column last month was spot on, and I found particularly interesting the section where you spoke of the selection of old films for viewing which have a multi-racial theme.

On Thursday, July 29th, at 6 p.m. BBC2 showed *The Last Voyage*, a movie with Robert Stack and Dorothy Malone, made in 1960. It was about a *Titanic*-type sea disaster in which an ocean-going liner sank in mid-Atlantic. As a result of one of the engine-room explosions preceding the sinking, Mrs. Laurie Henderson (Dorothy Malone) was pinned down in her family's cabin by some falling debris and could not move. As the ship was sinking, her husband (Robert Stack) tried desperately to find some way of freeing her. Here is where the hero came on the scene. Yes, you've guessed it! A big, powerful black ship's crewman

named Lawson dedicated himself to helping save Mrs. Henderson — at the risk of passing up the chance of escaping in the lifeboats as the ship went down. The lady was in fact rescued and made it with her husband to the boats just in time — thanks to hero Lawson, who gave no thought for his own safety.

Just why was this film chosen out of so many oldies for showing 33 years on? Of course we know why, don't we?

W.R. BRIDGES
Sheffield, Yorks.

SIR: I have been a supporter of the British National Party for many years but only this year did I actually decide to become a paid-up member, as I wanted to do more to promote the party and its policies.

After the election success on the Isle of Dogs, where Barry Osborne scored his magnificent result, I accepted the task of building up a paper round on the island. I was given a list of 98 addresses of people who had responded well to us during the months leading up to the election. With help on different days from Derek Beackon, Steve Smith and others, I set about contacting the people armed with copies of *British Nationalist* and *Spearhead*. From the original list of 98 back in November last year we ended up with just 36 regular buyers of *BN*. Now, approximately eight months later, the sales have been extended to about 125, and are growing every month. My aim is that they will hit 200 by the end of the year.

D. KING
London E.14

EDITOR'S NOTE: *We thought this (part of a longer letter) well worth publishing. What about it you other activists — are you making the same efforts to push the party paper as this keen member and his colleagues?*

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DISPOSSESSED MAJORITY, THE (Wilmot Robertson) £7.50. This book has attracted worldwide attention, dealing as it does with racial problems in America and not just simply the black-white situation. 2nd

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EUGENICS AND RACE (Roger Pearson) 65p. A selection of articles from *Northern World* magazine, showing that heredity is the basis for the study of both race and eugenics. 2nd ed. 1966, 42pp.

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GRAND DESIGN, THE (Douglas Reed) £2.25. A behind-the-scenes look at modern world history. 1977, 45pp.

GREAT HOLOCAUST TRIAL, THE (Michael A. Hoffmann II) £4.00. Extremely comprehensive and well-written report on the infamous trial of Ernst Zundel

in Canada, also covered in *The Zundel Trial and Free Speech*. 1985, 95pp.

HITLER'S WAR (David Irving) £25.00. A revised and abridged version of *The War Path: Hitler's Germany 1933-39 and Hitler's War* (1977 ed.). 1991, VI, 857pp.

HOAX OF THE TWENTIETH CENTURY, THE (Prof. A.R. Butz) £2.40. A scientist applies clinical methods to an investigation of the 'holocaust' and completely dissects the myth. 2nd edition 1977, 315pp.

HOLOCAUST ON TRIAL, THE (Robert Lenski) £14.20. The story of Ernst Zundel's second trial, with illustrations and verbatim extracts from the transcript. 1990, iv, 544pp.

HOLOCAUST STORY AND THE LIES OF ULYSSES, THE (Paul Rassinier) £7.75. A socialist ex-inmate of Buchenwald and Dora concentration camps destroys the holocaust legend. Rassinier was decorated for his work in the French Resistance, so this is one revisionist they can't smear. 1978, xviii, 447pp.

ICEBREAKER (Victor Suvorov) £16.99. A Russian defector shows how Stalin engineered the war with Germany and exploited it to advance world communism. 1990, xvii, 364pp.

INNOCENT IN DACHAU (Joseph Halow) £13.00. A revisionist view of the Dachau war crimes trials by a Lebanese American who served as a court reporter. The book is based on the author's own experiences and on subsequent archival research. 1993, IV, 337pp.

I.Q. AND RACIAL DIFFERENCES (Prof. Henry Garrett) £1.00. Clear and concise summary of the evidence of racial differences in intelligence and their significance in education. 1980, 57pp.

IRON CURTAIN OVER AMERICA (John Beaty) £7.80. Describes how America's foreign policy was distorted by minority interests. Contains important chapters on the Second World War, the communisation of China and the Middle East. 1951, 267pp.

IS THE DIARY OF ANNE FRANK GENUINE? (Robert Faurisson) £2.75. Reprinted from *The Journal of Historical Review*, this is a critical commentary on an emotive historical document. 1982, 62pp.

IS THERE INTELLIGENT LIFE ON EARTH? (Prof. Revilo P. Oliver) £4.00. An entertaining survey of modern fallacies and their charlatan promoters. 1983, 94pp.

THE LEMMING FOLK (James Gibb Stuart) £7.95. A witty and factual examination of current attitudes and intellectual fashions that are threatening our future. 1980, 246pp.

LEUCHTER REPORT, THE (Fred A. Leuchter) £5.00. The evidence on 'gas chambers' by an American engineer that rocked the Zundel trial. Leuchter, in effect, testified that such installations could not have existed in German occupied Europe before or during 1939-45. 1988, 66pp.

MERRIE ENGLAND, 2000 (Colin Jordan) £1.00. A fictional portrayal of life at the start of the coming century, with white people under the lash of the racial 'harmonisers'. 1993, 39pp.

MIGHT OF THE WEST, THE (Laurence R. Brown) £12.00. An American engineer-scholar gives a new interpretation of the history of western civilisation, showing the importance of the mediaeval contribution to philosophy and science, and showing that the decline of the West is not historically inevitable, as some would teach us. 1963, vii, 562pp.

MONEY BOMB, THE (James Gibb Stuart) £4.25. Discusses the failure of our debt-based financial system and describes its role in creating inflation. 1983, 158pp.

NAKED CAPITALIST, THE (W. Cleon Skousen) £4.80. A study of the political power and ambitions of America's and the world's financial capitalists and of their link-up with communism. 1970, 144pp.

NAMELESS WAR, THE (Capt. A.H.M. Ramsay) £5.75. An outline of the secret history of the events leading up to the Second World War, including information on previous upheavals. The author had the honour of being imprisoned without trial for four years during World War II, despite his status as a member of parliament. Originally published 1952, 128pp.

NATIONAL SUICIDE: MILITARY AID TO THE SOVIET UNION (Anthony Sutton) £6.80. Shows quite conclusively that Soviet military technology is a creation of American aid. Exposes the myth of

WHICH
way
WESTERN
Man?

DOCTRINE
FOR THE
NEW
CENTURY?
One of the
great master-
pieces of our
time (see
opposite page)

William Gayley Simpson

American 'anti-communism'. 1973, 83pp.

NEW UNHAPPY LORDS, THE (A.K. Chesterton) £6.00 hardback. An exposure of the financial power that seeks to drag on mankind into a global police state. 1972, 288pp.

OTHER LOSSES (James Bacque) £4.50. Startling exposures by a French Canadian writer of the maltreatment and deaths suffered by German POWs under Eisenhower's occupying US troops after World War II. 1989, 230pp.

PLOT AGAINST SOUTH AFRICA, THE (Klaus D. Vaque) £17.00. A successful first-generation South African businessman exposes the international forces bent on the destruction of his country, and shows that civil rights are not the real motivation. 1989, 244pp.

POPULISM AND ELITISM (Prof. Revilo P. Oliver) £4.00. A study of the purpose and function of political power and the elements which wield it in the present century. 1982, 101pp.

RACE (J.R. Baker) £25.00 hardback. The author, a professional zoologist for 50 years, provides an objective and scholarly account of what race means and how the concept has affected human thinking. A specialist book, but one of great importance. 1974, 625pp.

RACE AND POLITICS (H.B. Isherwood) 50p. Shows that a sense of racial identity is an essential element of nationhood. 1974, 36pp.

RACE AND REALITY (Carlton Putnam) £4.00. A companion volume and supplement to *Race and Reason*, showing how the truth about the race issue has been suppressed by interested parties. 1967 (rep. 1977), 192pp.

RACE AND REASON (Carlton Putnam) £4.00. A plain, unemotional account of the race issue that has been an invaluable contribution to the debate ever since it was first published. 1961 (rep. 1977), 125pp.

RED PATTERN OF WORLD CONQUEST (Eric Butler) £3.75. A distinguished Australian patriot shows that the advance of communism has been assisted by the weakness and treachery of western leaders. New ed. 1985, 115pp.

RELIGION AND THE RACIAL CONTROVERSY (H.B. Isherwood) 50p. Shows that racial integration is not ordained by Christianity but that the reverse is true. 1970, 16pp.

SABOTAGE AND TORTURE (Barbara Cole) £12.00. The story of the framing and maltreatment of white airmen in Robert Mugabe's 'Zimbabwe'. 1988, 209pp.

SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS (Nesta Webster) £7.25. A standard authority on the most important secret societies undermining civilisation and Christianity in the 200 years up to the early 1920s. Reprint of 1924 edition, 419pp.

SELF-DETERMINATION? THE QUESTION ULSTER MUST ANSWER (Richard Cameron) £5.99. The author's solution of self-determination for Ulster under the Crown may be contentious, but the

book makes plain the neglect and mismanagement to which the province has been subjected by direct rule. 1992, 192pp.

SIX MILLION RECONSIDERED, THE (W. Grinstead) £2.50. Examines not only the 'holocaust' but other topics involved in the Jewish Question, including the exploitation of the 'anti-semitic' smear. 1977, 170pp.

SPECTRE OF POWER (Malcolm Ross) £6.00. The campaigning Canadian schoolteacher describes the vendetta against him by a powerful minority. 1987, 165pp.

STATE SECRETS (Count. Leon de Poncins) £3.50. A study of some little known state documents that throw much light on recent history. 1975, 191pp.

STRUGGLE FOR WORLD POWER, THE (George Knapp) £6.20. The fourth edition of a work by a distinguished Russian author dealing with the communist and financial conspiracies and showing the link between the two. 1986, 240pp.

THIS AGE OF CONFLICT (Ivor Benson) £2.50. An exposure of the illegitimate power-structures that exist in today's world. 1987, 61pp.

THOUGHT CRIMES: THE KEEGSTRA CASE (Doug Christie) £2.40. The text of Doug Christie's courtroom defence of the persecuted Canadian schoolteacher Jim Keegstra. 1986, 34pp.

TOO BRIGHT THE VISION? (Arthur Lewis) £7.99. The reminiscences of a valiant clergyman who upheld the causes of Christianity and civilised rule in Rhodesia. Despite being born in the UK, the author had the honour of being barred from this country by the Wilson régime. 1992, viii, 279pp.

TORPEDO RUNNING £5.00. An illustrated magazine-sized survey of the writing career of historian David Irving. xii, 14pp.

TRADITIONALISTS' ANTHOLOGY (Compiled by Elizabeth Lady Freeman) £9.00. A fascinating collection of quotations from a wide variety of writers, many of which are of direct relevance to the nationalist cause. 1986, 185pp.

TREASON AT WESTMINSTER (Dr. Kitty Little) 50p. Text of a memorandum to the Royal Commission on Criminal Procedure entitled: *Infiltration of the Government by members of subversive or criminal organisations for the purpose of furthering the interests of those organisations*. 1979, 24pp.

UNCONDITIONAL HATRED (Capt. Russell Grenfell) £8.00. An exposure of the hate campaign against Germany before and during World War II conducted by British politicians, together with its disastrous consequences. 1953, 273pp.

UNHOLY ALLIANCE, THE (Patrick Walsh) £2.25. A former Canadian undercover police officer exposes the dirty tricks employed by communists and Zionists to misdirect and destroy patriotic groups and to suppress free enquiry. 1986, 34pp.

USES OF RELIGION, THE (Prof. Revilo P. Oliver) £1.00. Examines the value of religion as a socially

cohesive force. 1982, 36pp.

VENTILATIONS (Wilmot Robertson) £4.50. The sequel to the same author's widely acclaimed *The Dispossessed Majority*. Revised edition 1982, 113pp.

VICTIM OF THE HOLOCAUST (Hans Peter Rullman) £3.50. The story of the framing of John Demjanjuk. 1987, 78pp.

WALL STREET AND THE BOLSHEVIK REVOLUTION (Anthony C. Sutton) £6.80. The links between Wall Street finance and the Russian Revolution are proved beyond all question by an established scholar. 1974, 228pp.

WALL STREET AND THE RISE OF HITLER (Anthony C. Sutton) £6.80. A book that has aroused considerable controversy among nationalists by its suggestion that Hitler had big financial backing from Wall Street. The author is an expert on the links between finance and politics. Read what he says and decide for yourself. 1976, 220pp.

WAR LORDS OF WASHINGTON (Curtis B. Dall) £2.60. In an interview with Anthony J. Hilder, Roosevelt's son-in-law exposes FDR's responsibility for Pearl Harbour. n.d., 45pp.

WEALTH, VIRTUAL WEALTH AND DEBT (Frederick Soddy) £10.00. The author, a Nobel prize-winner in chemistry, points the way to a satisfactory and beneficial financial system. A long-established classic. 1926 (Rep. 1983), 320pp.

WHAT 1992 REALLY MEANS (Dr. Brian Burkitt & Mark Baimbridge) £1.50. Two academic economists show the dangers to Britain from involvement in the Single European Market. A booklet packed with facts and figures. 1989, 44pp.

WHICH WAY, WESTERN MAN? (William G. Simpson) £6.00. A work of outstanding philosophical importance based on a lifetime's study and thought. The author was a former Christian liberal who through experience turned right away from liberalism and embraced the teachings of Nietzsche. Even if the reader does not agree with all his religious opinions, the book is well worth reading for its account of the author's political awakening. Enthusiastically reviewed in *Spearhead* when it first appeared. 1978, xii, 758pp.

ZIONIST CONNECTION, THE (Alfred M. Lilienthal) £13.00. The second edition of a sensational exposure by a non-Zionist Jew of Zionist power politics. 1982, 904pp.

ZIONIST FACTOR, THE (Ivor Benson) £10.40. New and much improved edition of a book first published in 1986. A study of the Jewish presence in 20th century history, covering such events as the Bolshevik Revolution, the creation of Israel, the fall of Rhodesia and the relationship between communism and capitalism. 1992, iii, 205pp.

ZIONIST TERROR NETWORK, THE £2.00. A 12 page report on the murderous activities in the United States of the Jewish Defence League, compiled by the staff of the Institute for Historical Review.

PUBLICITY MATERIAL

Except where otherwise stated, the items listed below should be ordered from PO Box 117, Welling, Kent DA16 3DW.

A New Way Forward

A summary of the main political objectives of the

British National Party. 78p post-free.

Fight Back!

British National Party manifesto for the recent 1992 election. Policies are exactly as outlined in *A New Way Forward* (above) but with different title, cover design and introduction. 78p post-free.

Where We Stand

A new, abridged and bang up-to-date statement of BNP policies. Standard information brochure sent to enquirers. 28p post-free.

No to Maastricht! No to Europe!

Brand-new booklet outlining the British National Party case against the EC and in particular against the Maastricht Treaty. Produced out of collaboration between BNP Devon Branch and party headquarters. 58p post-free.

The Enemy Within

This, the latest BNP booklet, is about the role of the BBC as a weapon of mass brainwashing. The booklet comprises the text of an official complaint by the party to the Broadcasting Complaints Commission following the odious *Public Eye* programme shown in January 1993. Although the complaint is about one specific TV

programme, its general drift could be said to apply to a wide range of anti-nationalist propaganda on TV and radio. 43p post-free.

BNP Election Manifesto 1983

Booklet outlining the policies on which the British National Party fought the 1983 general election. Entitled *Vote for Britain* (23pp). 48p post-free.

BNP Badges

British National Party badges with logo in red, white and blue. £1.25 post-free.

BNP Key Rings

Key rings with attachment bearing BNP logo in red, white and blue. £1.75 post-free.

BNP Cloth Logo

BNP logo in cloth, also in red, white and blue. Ideal for sowing onto anoraks, etc. £1.50 post-free.

BNP Leaflets

Rebuild Britain NOW! New leaflet produced to spearhead the latest phase in the party's recruiting campaign. Deals mostly with measures needed to revive the British

Contd. overleaf

**REBUILD
BRITAIN
NOW!**



Only the British National Party can rebuild British industry and restore full employment

- Only the BNP will bring in selective import controls to protect our industries - just as the Japanese do
- Only the BNP will put an end to Third World immigration, which increases the number of people competing for British jobs
- Only the BNP will get Britain out of the European Community, which opens the door to European imports
- Only the BNP will open more coal mines instead of closing them - the BNP will make Britain totally self-sufficient in energy production
- Only the BNP will back British farmers and fishermen - the BNP will institute a 200-mile limit to protect our fishing fleet from the encroachments of foreign trawlers
- Only the BNP will supply the massive investment needed to rebuild our lost manufacturing industries

None of the old parties can provide the leadership that Britain needs. Get Britain back to work - join the BNP now!

BRITISH NATIONAL PARTY

Please tick the applicable box and send the completed coupon to the address given at bottom. Please send no further information about the British National Party. ☐
Please send me a copy of the British National Party's 1983 election leaflet. ☐
I am a subscriber of £12.50 (for 1993) for (GBP) and (GBP) ☐
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ADDRESS _____
Postcode _____

Printed & published by the British National Party, PO Box 117, Welling, Kent DA16 3DW

**NEW
LEAFLET
'Rebuild
Britain NOW!'**

is the
latest of the
BNP leaflet
range. For
details see
this and next
page.

economy and restore full employment, but also mentions the effect on British jobs of the coloured invasion.

Join us! Highly successful recruiting leaflet designed for recent BNP Autumn and Winter 1992 and Spring 1993 recruitment campaign. Gives brief account of best-known BNP policies. A summons to battle!

Immigration: the time to say STOP! Leaflet drawing attention to the still large numbers of immigrants coming into Britain and calling for repatriation.

Violent crime in Britain: the horrifying truth. Deals with muggings, rapes and other violent attacks on defenceless people, giving examples of specific cases. Calls for much tougher treatment of violent criminals.

Hang child murderers! Very powerful leaflet calling for the death penalty for the killers of little children.

Stop unemployment... Ban imports! Up-to-date leaflet dealing with the effect on British jobs of unrestricted imports of goods that can and should be produced in Britain by British workers. Contains photo of pithead scene and is especially suitable for distribution to coal miners threatened with redundancy through planned pit closures.

Stand by Ulster! Leaflet supporting Loyalists in Northern Ireland and listing BNP policies for the province.

Election warm-up leaflet. This leaflet has been prepared specially for areas where the BNP plans to put up candidates for elections, whether parliamentary or local government. It precedes the final leaflet bearing the candidate's name, and is designed for 'warm-up' purposes. Based on the 'Rights for Whites' theme, it is especially valuable for areas where immigration and

race are a big issue.

Wake up Scotland! Leaflet specially designed to bring the BNP message to Scotland.

These leaflets cost £4.50 per 1,000, with postage charges of £4.10 for 1,000 and £4.65 for 2,000.

BNP Recordings

Rally '92. Video-recording of BNP Annual Rally in London on October 24th 1992. Hear and see speeches by Syd Carthew, John Peacock, Ken Henderson, Claude Cornilleau, David Bruce, Sam Dickson, Richard Edmonds and John Tyndall.

Rally '91. Video-recording of BNP Annual Rally in London on October 12th 1991. Hear and see speeches by Steve Tyler, Scott McLean, Ken Henderson, Eddy Butler, Tony Wells, Dr. Donald Clarke, Richard Edmonds and John Tyndall.

Rally '90. Video-recording of BNP Annual Rally in London on October 13th 1990. Hear and see speeches by David Bruce, Steve Cartwright, John Peacock, Karl Philipp, Tony Wells, Steve Smith, Richard Edmonds and John Tyndall.

Rally '89. Video-recording of BNP Annual Rally in London on October 14th 1989. Hear and see speeches by Mark Wilson, John Peacock, Gus McLeod, Tony Morgan, David Bruce, Harry Mullin, Richard Edmonds and John Tyndall.

Rally '87. Video-recording of BNP Annual Rally in London on October 31st 1987. Hear and see speeches by Ronald Rickcord, Ian Sloan, Gus McLeod, Dr. Peter Peel, Richard Edmonds, Stanley Clayton-Garnett, David Bruce and John Tyndall.

Videos cost £12.00 plus 93p p&p.

Rally '82. Sound recording of BNP Annual Rally in London on October 16th 1982, the theme of which was 'Unite and fight for Britain's future'. Speeches by Charles Parker and John Tyndall.

Tyndall Speaks I. Two studio talks: (1) 'Our Anglo-Saxon heritage'; (2) 'Britain's economic crisis'.

Tyndall Speaks II. Two studio talks: (1) 'The case for nationalism'; (2) 'Tragedy of the 20th century' (about World War II).

Tyndall Speaks III. Two studio talks: (1) 'Why we must repatriate'; (2) 'Foundations of the national community'.

Tyndall Speaks IV. Two studio talks: (1) 'The way to full employment'; (2) 'The racial time-bomb'.

Recordings are on audio-cassette and cost £3.50 plus 34p p&p.

Allied publications

We recommend the following two publications which, although not connected with the British National Party, reflect a broadly similar viewpoint on national and international issues:-

CANDOUR

British views letter, founded by A.K. Chesterton to defend national sovereignty against the menace of international finance. *Subscription: UK £12.00 per year; Overseas £15.00 per year; U.S.A \$25.00 per year.* Obtainable from: Forest House, Liss Forest, Hants. GU33 7DD.

THE TRUTH AT LAST

Hard-hitting paper for American and other white race patriots. *Send a £5 note for a six-month trial subscription to: PO Box 1211, Marietta, Georgia 30061, U.S.A.*

SUBSCRIPTIONS: This is a reminder to those paying their BNP subs for 1994 early that from that year the rate goes up to £20 a year (with half rate for OAPs, students and unemployed).

Read *Target*, a nationalist-produced journal exposing reds and 'anti-fascists'. For a sample copy please send 3 x 24p stamps to: A. Jones, BM Box 4534, London WC1N 3XX.

Ulster Loyalist and member of the British National Party (unemployed groundsman) seeks employment and offer of accommodation in the London area. Anything considered. Write to Box 89, *Spearhead*.

'Keep the Union Flag Flying!' is the battle-cry poem of Northern Ireland. See the April 1991 issue of the *Orange Torch*, the magazine of the Orange Order in Scotland.

BRITISH NATIONALIST

British Nationalist is a tabloid published in support of the British National Party, normally on a monthly basis. Sample copies will be sent on receipt of 48p (covering p&p). Subscription for 12 issues is £6.00 (British Isles) or £8.25 (overseas surface mail). Bulk rates are as follows:-

10 copies	£2.80	+ 93p post
25 copies	£6.60	+ £3.15 post
50 copies	£12.00	+ £4.10 post
100 copies	£21.00	+ £4.65 post
150 copies	£30.00	+ £5.35 post
200 copies	£36.00	+ £6.25 post
300 copies	£50.40	+ £7.80 post
400 copies	£66.00	+ £7.80 post
500 copies	£78.00	by Roadline

Cheques/postal orders to *British Nationalist*, PO Box 117, Welling, Kent DA16 3DW. Please keep orders and enquiries concerning *British Nationalist* entirely separate from other correspondence in order to avoid confusion and delay.

ANNUAL RALLY November 6th!

This is to inform all readers that the British National Party's Annual Rally for 1993 will be held in the London area on Saturday, November 6th.

Details of how to get to the rally will be given later. In the meantime we urge all those wishing to attend to keep the date free. BNP branches should begin NOW organising their members to get to the event!

Have you joined the Welling Club?

The Welling Club is a special group that has been formed for the purpose of raising money for the British National Party. Membership is open to all persons, whether or not BNP members, willing to contribute £20 each month to the party's funds.

Welling Club members will be sent regular bulletins informing them of progress in achieving various BNP projects for which their donations are required. They will also be entitled to attend, free of charge, an annual club dinner addressed by the BNP Chairman.

Those wishing to join the Welling Club should apply, sending their initial £20 contribution (made out to the British National Party), to PO Box 117, Welling, Kent DA16 3DW.

CAMPAIGN AGAINST HINDU TEMPLE MOVES UP A GEAR

IN our July issue we reported a campaign waged by the British National Party against the proposed building of a Hindu temple in Tividale, in the West Midlands. Since then this campaign has been intensified and has won massive publicity.

The scheme to build the temple was launched by the Black Country Development Corporation, and the temple is intended to be one of the largest of its kind in Europe. Local people were not accorded any consultation in the matter, and in due course the scheme ran into enormous local opposition. All the main political parties in the area were, not unsurprisingly, quite happy to ride roughshod of the wishes of the locals in order to curry favour with Indian voters. This was where the BNP came in.

A demonstration against the temple on June 12th won considerable local support, and the party was encouraged to step up its campaign. On Saturday, July 31st, a team of activists numbering about 50-55, mainly from the Midlands but with some help from London members, again went to the site of the intended development. On this occasion BBC television cameras were present to film the BNP demo for the purpose of a news report in August. In the meantime, ITV news have also shown interest in the campaign, and a further report is possible. A special leaflet has been printed to back up the campaign and has had an extremely good reception from local folk.

We will keep readers posted of any further developments.

Lancashire elections

THIS MONTH the British National Party is contesting three seats in local government by-elections in Lancashire, all due to take place on September 2nd.

Andy Lambert will be the candidate in the Hayward South Ward of Rochdale in an election to the Rochdale Metropolitan Borough Council.

David McNee will be fighting the Burnley Rural Ward in an election to Lancashire County Council.

Scott O'Sullivan will be contesting the Bartley Ward in an election to Burnley Borough Council.

We take this opportunity to wish all the candidates the best of luck. Under the energetic direction of Regional Organiser Ken Henderson, the BNP in the North West of England has been particularly active in elections of late, and there are more ambitious plans for next year — an excellent example to the rest of the country!



"NO TEMPLE HERE!"

A section of the BNP team, shown here demonstrating on the site of the intended Hindu place of worship

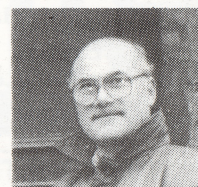
BNP to fight Millwall again!

MILLWALL WARD of the London Borough of Tower Hamlets made history last October when Barry Osborne, standing as the British National Party candidate, won 657 votes (20 per cent of the poll) in a by-election to the local borough council. This was by far the best election result ever achieved by the BNP.

Now there is to be yet another election in the ward, caused by the resignation of one of the Liberal Democrat councillors. The date will be September 16th. Needless to say, the BNP is going to fight the seat again — this time with every intention of winning!

With Barry Osborne not available this time, the BNP candidate will be **Derek Beackon**, one of the party's best-known stalwarts in East London. In the run-up to the election the BNP will fight the most

energetic campaign it has ever fought in such a small area. Canvassers and other activists will be needed from all over London and beyond. Ring the BNP Bookshop (081 316 4721) for details.



DEREK BEACKON

SUPPORT FUND

Income from the sales of our magazine is not enough to cover production and administrative costs. We therefore rely on regular donations from our supporters so that we may remain solvent.

Because of the controversial nature of the opinions expressed in these columns, we have found it impossible to induce wholesale distributors to handle our magazine. It is therefore not to be found on sale in high street newsagents or bookshops. Hence our need for additional financial support.

Please send all contributions to: PO Box 117, Welling, Kent DA16 3DW. Please note that receipts are not normally sent for donations of less than £10 unless specifically requested, in which case an SAE would be appreciated.

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PO Box 48, Tonbridge TN11 9JF

EAST KENT
PO Box 8, Ashford TN23 2EL

WATFORD
BM Box 1245, London WC1N 3XX

MILTON KEYNES
PO Box 811, Bradwell Common,
Milton Keynes, Bucks. MK13 8YZ

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BCM Box 4110, London WC1N 3XX

ISLE OF WIGHT
PO Box 7, Ventnor, I.O.W. PO38 1RA

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PO Box 160, Exeter EX1 3YY

SOUTH WALES
PO Box 632, Cardiff CF2 1UU

BIRMINGHAM
PO Box 771, Great Barr,
Birmingham B44 9LZ

CANNOCK
PO Box 3, Cannock WS11 2AF

STOKE-ON-TRENT
PO Box 312, Hanley, Staffs. ST1 0SG

LEICESTER
PO Box 148, Leicester LE3 2YD

Contact your local party unit

*THE BRITISH NATIONAL PARTY is
organised into active units extending over
most of the United Kingdom. Here we give a
list of the main units.*

NOTTINGHAM
PO Box 2, Carlton, Nottingham NG4 3EQ

MANSFIELD & ASHFIELD
PO Box 20, Mansfield, Notts. NG19 6HP

DERBY
PO Box 249, Derby DE21 9EG

CHESTERFIELD
PO Box 174, Chesterfield,
Derbyshire S40 1FP

LIVERPOOL
PO Box 116, Liverpool L69 1SH

WARRINGTON
c/o PO Box 16, Salford M6 5EP

MANCHESTER & SALFORD
PO Box 16, Salford M6 5EP

MANCHESTER SOUTH
PO Box 18, Manchester M21 9PZ

ROCHDALE
PO Box 118, Rochdale,
Lancs. OL16 1AH

The BNP also has units in Hounslow & Staines, Redbridge, Barking & Dagenham, Southend-on-Sea, Isle of Sheppey, Reading, Gloucestershire, Bristol & Bath, Bournemouth, Stevenage, Bedford, Stourbridge, Coventry, Grantham, Ilkeston, North Wales, Bolton & Bury, Batley, Hull, York, Skipton, Tees-side, Sunderland, Stirling & Alloa, Fife, Cumbernauld, Greenock, Lanarkshire, Ayr, Cumnock (Ayrshire), Inverness and Belfast. If you want to make contact with any of these units, or start a new unit, please write to BNP Head Office at PO Box 117, Welling, Kent DA16 3DW.

OLDHAM
PO Box 10, Oldham, Lancs. OL8 2WW

BLACKBURN
PO Box 149, Blackburn,
Lancs. BB2 2UQ

BURNLEY
PO Box 169, Burnley, Lancs. BB10 3AP

NELSON & COLNE
Flat 2, 18 Walton Street, Colne,
Lancs. BB8 0EN

BLACKPOOL
PO Box 53, South Shore,
Blackpool FY4 1FS

LEEDS
PO Box BR10, Bramley, Leeds 13

BRADFORD
PO Box 6, Thornton, Bradford BD13 3QP

HUDDERSFIELD
PO Box A43, Huddersfield HD1 4NN

DEWSBURY
PO Box 32, Dewsbury WF12 0YU

HALIFAX
PO Box 133, Halifax HX3 6HB

TODMORDEN
c/o PO Box 133, Halifax HX3 6HB

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WHAT WE THINK (Contd. from page 3)

one, aimed solely at appeasing the black community in North London and in the hope that it will persuade them not to riot.

Just as much was claimed by Police Federation officials immediately afterwards, when they angrily asserted that the suspensions were made for 'political expediency'.

Condon's action is scandalous. It follows the decision of the authorities in the United States to prosecute the officers involved in the Rodney King beating in Los Angeles — solely in order to pacify local Blacks and prevent further rioting.

Decisions like these depress police morale and discourage officers from acting firmly in enforcing law and order in any situation where race and politics might be involved.

Such decisions amount, in effect, to abdication of the duty of law-enforcement — always one of the preliminaries to the collapse of society and the collapse of the state.

The person who should be suspended as a consequence of this affair is not any one of the officers who took part in the arrest of Mrs. Gardner but Metropolitan Commissioner Condon. The man is a disgrace to the uniform he wears.

Find out about the British National Party

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